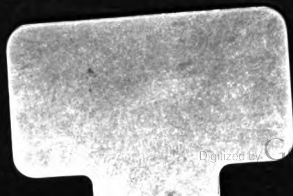

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A BOOK
FOR
HOSPITAL NURSES

A BOOK
FOR
HOSPITAL NURSES

OUR WORK FOR CHRIST

AMONG

His Suffering People

A BOOK FOR

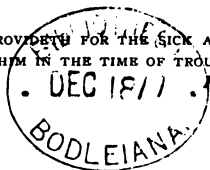
HOSPITAL NURSES

BY

M. A. MORRELL

"BLESSED BE THE MAN THAT PROVIDETH FOR THE SICK AND NEEDY:
THE LORD SHALL DELIVER HIM IN THE TIME OF TROUBLE."

Psalm xli.



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PREFACE

THIS book has been written with a view of helping Hospital Nurses to look at the various trials and difficulties surrounding them in the exercise of their profession from a religious point of view; and shewing them what the result will be in their daily lives of substituting religious principles for the low standard of duty which is but too often in vogue in our hospitals.

M. A. M.

MOULSFORD VICARAGE,

July 16th, 1877.

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CHAPTER I.

Motives.

“Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.”—Ps. cxxxix. 23, 24.

It is difficult in writing for the members of a profession like our own, which embraces women in every class of society, to form a correct estimate of the motives which induced the greater part of them to become nurses. Some enter the profession merely as a means of earning their living, and at the same time improving their social position; others in becoming nurses sacrifice what the world considers that social position to which they were born. Some are attracted to it by a religious enthusiasm; some by the desire of definite employment, of having an object in life, and so they choose one which combines the greatest amount of intellectual culture with a considerable amount of authority, great responsibility, and not a little bodily labour. Others, again, have been attracted to the work by great suffering, which has enlarged their sympathies and deepened their

insight into the vanity of all human desires, and taught them to measure all things by the Bible standard instead of that of the world. It may be that there is no better basis for forming a good nurse than this; disappointment and sorrow which have not turned to bitterness, but have developed all the gentle tender sympathies of the woman, and prompted her to find relief for her own trouble in ministering to those who are also suffering, though perhaps in a different way to herself.

Let us then, each of us, pause awhile here, and ask ourselves, very thoughtfully and earnestly, what the motives were which induced us to become nurses. It may be that we shall find that we had no very definite object in taking up our work. If so we can resolve, by God's help, to do it from henceforth for love of Him and of our neighbour for His sake; and we can make this resolution the starting-point of a holier, more self-devoted, self-denying service to Him. But however good our motives may be, it is useless for us to undertake hospital work unless we are quite sure that it is our special vocation.

Now what is a special vocation?

"A special vocation is that which distinguishes one soul from another. . . . The powers and form of each individual soul, its course of service, its place of usefulness, its intended measure of sanctity and consequent degree of glory, are all pre-ordained of God. Each separate soul . . . is the embodying of a distinct idea of the mind of God.

Each one is ordained to accomplish some one distinct purpose of God. This is the soul's vocation."¹

Let us then ask ourselves if we have a real vocation for hospital work; whether in undertaking it we are doing that work which God sent us into the world to do.

Remember it is no mere physical labour that we undertake; it is work full of care and anxiety, and of heavy responsibility; for the lives of our fellow-creatures are entrusted to our care, lives for the loss of which, if lost they are through our carelessness, we shall have to answer at the great day of judgment. It is work which demands the sacrifice of time, of natural inclination, of bodily ease, of many pleasures innocent in themselves, and harmless perhaps to us individually, but which must be sacrificed for the good of others. Our wills must be chastened and subdued, so that we may give prompt and ready obedience to those who are in authority over us—obedience in thought, and word, and deed. Our quick tempers must be subdued, so that we may speak gently to those who are irritated and irritating. Our personal ease and comfort must be of so little importance to us that we shall surrender them without a moment's hesitation at the summons of duty or humanity. We must be content to bear fatigue that others may rest more sweetly. We must be

¹ Rev. T. T. Carter.

glad to suffer the pain and weariness of long watching if thereby we can ease the sufferings of another. We must be ready not only to do, but to do gladly, any menial office which may be demanded of us. We must surrender ourselves, body, soul, and spirit, into the hands of our heavenly Father, ready to do, to bear, to suffer, as He sees fit, and then be content, amid failure and disappointment, to say calmly, "Father, not my will, but THINE, be done."

And for all this there should be but one motive, one mainspring, as it were, of our life—one will by which our lives are animated, by which our hearts are made tender toward the suffering, and capable of any sacrifice for their sakes; and it is this, "THE LOVE OF CHRIST CONSTRAINETH US."¹

Formed in His image, wearing the human form which He sanctified, ministering to the sick who by His command stand in His place, striving to work as He worked, to live as He lived, to love as He loved, we may hope that, by God's blessing, we have not mistaken our vocation, but that in undertaking hospital work we are striving to fulfil the purpose for which He sent us into the world.

Unfortunately there are not many such women in our profession, hardly two or three perhaps in each hospital; but we need to form more of them, and if possible, by God's blessing, to train up holy

¹ 2 Cor. v. 14.

women to be the joy and the glory of our profession. And because there are many who might become all that can be desired if once they learnt to do their work from purely religious motives, it has been thought well to publish these few pages.

CHAPTER II.

How to Sanctify the "Drudgery" of Work.

"He made Himself of no reputation, and took upon Him the form of a servant."—PHIL. ii. 7.

LET us suppose that, having thought over the question of your vocation very earnestly and prayerfully, you have come to the conclusion, that in undertaking hospital work you are devoting yourself to that labour which God sent you into the world to perform. It may be that you are conscious of many shortcomings in the past, and that you feel that you have much yet to learn as to the MOTIVES which should actuate you in the performance of your daily duties. Do not be disheartened. "We must not expect every one to make a perfect beginning. It matters little how we begin, if we are firmly resolved to go on earnestly and perseveringly unto the end."¹ Even when you have once realized what a holy and blessed thing it is to be called by God to minister to the sick for Him, you will often feel worried

¹ S. Francis de Sales, *Letter* xcvi.

and oppressed by the little daily drudgeries that fall to the portion of all of us. Learning is always hard work, independently of anything else; and in real honest nursing we shall all have a great deal to learn which is very disagreeable. It is work too which looks so different to "outsiders" to what it proves to be when we are really engaged in it. At first, when we have to sweep and dust the wards, to wash and dress a number of cross little children, to brush and comb the hair of half a dozen complaining women, and to wash all the dirty feet that are in need of washing, we are apt to grumble, and to say that this is very different work to what we expected, and much more disagreeable. We feel wearied and disgusted, and perhaps too a little cross and impatient at the disappointment. Instead of giving way to these feelings, let us think of that wise little verse in Keble's morning hymn—

"The *trivial* round, the *common task*,
Should furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

You see these "common tasks" are daily steps towards heaven if we will use them as such. Let us do them as in God's sight, because He Who knows all things has appointed them for us to do. Let us do them for love of Him, and we shall soon find that wherever the light from heaven falls upon our work it makes a halo round all it

touches, and gives even to the commonest things a glory and a beauty that they could never otherwise possess.

You may say, and perhaps with justice, at the end of your first three months in a hospital, that the training you have received fits you far more to go out as a general servant than as a nurse. But you must not think that time so spent has been wasted. At the beginning of our career we all need much training and disciplining; and if during the first three months you have learnt to be obedient, to think of others first and yourself last, to be patient and courteous, to do disagreeable duties promptly and cheerfully, your time has been used to good purpose. You are a nobler, and a better woman for the training and discipline you have gone through, you are daily becoming holier, and so daily more like the Christian nurse which you should strive to be.

But in spite of all this, you feel that there is very little difference between your position and that of a domestic servant. Very little indeed. Those amongst us who have servants feel this at once, and those who have not soon learn it by experience. Let us face the fact honestly then; we *are* servants, but we are servants of the sick and sorrowful, following in the steps of our Master, Who had no form nor comeliness, and no beauty that we should desire Him; Whose visage was marred more than the sons of men. "Who, being in the form of God, thought it not robbery

to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and being found in fashion as a man, He *humbled Himself*, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name Which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”¹

It was thus that the Master we serve passed through the valley of humiliation to take His seat at the right hand of the Father; and it is through this same valley of humiliation that we must pass if at the judgment-day we would hear Him claim us as His own in the presence of the holy angels, and bid us take our place with His redeemed at His right hand.

It is indeed a wonderful mystery, Christ the Son of God, equal with the Father and the Holy Ghost, *taking* upon Him the form of a servant. All other ranks and estates were open to Him, yet He *chose* to be a servant. This choice He gives to you; pause, and consider it well. Will you, for the love of Him Who died for you, humble yourself, and take upon you the form of a servant? or will you, when you have put your hand to the plough, turn back to a life that needs less volun-

¹ Phil. ii. 6-11.

tary humiliation, less prayer and self-devotion, to work that is less hard to do, less full of drudgery?

Listen to those words that fell from our Master's lips: "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."¹ Think for a little while how completely He carried out His own precept in His life, and you will see that it was one long service to others, beginning as it did with manual labour for His supposed father in the carpenter's shop, and ending with labour for all who need His help—for the sick, the sorrowful, the sinful. It was a life of healing and redemption. Our life too begins with the exercise and development of our physical rather than of our mental powers; we have to serve an apprenticeship, as it were, in the carpenter's shop, and then, as it was with our Master, higher and more spiritual work is given us, as God sees that we are able to perform it.

There is one event in our Lord's life which has a particular significance for us. I see before me a holy form, kneeling, girt with a towel, washing His disciples' feet, and I hear His gentle, loving voice saying, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."² Oh that that voice would echo through

¹ S. Matt. xx. 27, 28.

² S. John xiii. 14, 15.

the wards of our hospitals even now ! Oh that the holy form, bowed down with a weight of grief and sorrow such as we can never know, yet lovingly, patiently tending His disciples, were ever before our eyes as we go about our daily tasks among our patients ! Even over this very work which our Saviour did, how much grumbling and complaining there has been ! how hard a task we have sometimes thought it to perform ! But for the future all such murmuring must be hushed. What our Master did, we can surely do as often as He requires it of us : He asks it of us, and He will count it as service done to Himself, and we may one day have the unutterable joy of hearing Him say, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."¹

When once we realize the life-long self-sacrifice, the perpetual toil for others, and the marvellous love of the Son of man, we shall find our whole view of a life of service raised and ennobled ; and instead of looking upon it as a perpetual toil and drudgery, we shall learn to regard it as a daily following in the footsteps of Christ. We shall see how, by offering all our little daily labours to Him, by asking Him for grace to do them in His sight, and in the same spirit in which He laboured, by looking upon them as little crosses sent to purify and discipline our unruly wills and tempers, our daily routine, our daily drudgery, if you still like to call it so, will be glorified. And

¹ S. Matt. xxv. 40.

we may be sure of this, that as we try very humbly, but very earnestly, to tread more and more in the footsteps of our Lord and Master, He will be graciously pleased to make us more and more like to Himself; so that having, like Him, passed through the valley of humiliation, we may at last by His mercy attain to that blessed heaven, where we shall rejoice for evermore in His presence.

CHAPTER III.

Patience.

“In your patience possess ye your souls.”—S. LUKE xxi. 19.

OF all the virtues the exercise of which is called for in the pursuit of our profession, none is perhaps more necessary, and at the same time more difficult to acquire, than *patience*. It is so difficult to be patient with people who make a great deal more fuss about their ailments than is necessary; to be gentle, though decided, with them when you hear them crying, and groaning, and grumbling, as if they were in great suffering, whilst you know that there is really very little the matter with them. It is difficult to listen patiently and kindly to a long, rambling account of aches and pains which the sufferer believes to be extraordinary, but which you know to be very commonplace. It is difficult to be patient when you are scolded at, and called stupid, and unfeeling, and clumsy, though you know that you are neither the one nor the other. It is very hard to bear quietly the being told that you might do more to relieve suffering if you would, and that it is only because

you do not choose to trouble yourself to find out what to do to give relief that your patient has to bear all this pain. The very unreasonableness of these complaints makes you feel irritable ; but you must remember that sick people are very seldom reasonable. As a rule, suffering lessens the power of self-control ; and often the most gentle and amiable people will become irritable and impatient when they are not well. If you bear this in mind, you will feel less impatient at their failings, and be more on your guard against your own irritability ; and you must also try, by God's grace, to arm yourselves with a double share of patience, so as to make up for the lack of it in those with whom you have to deal. "For the most part people try us from without only because we are wanting in peace within."¹ Try and imitate the example of our blessed Lord, "Who, when He was reviled, reviled not again ; when He suffered, He threatened not ; but committed Himself to Him that judgeth righteously."² Nothing is better, either for yourselves or for those you have to deal with, in such circumstances as we are considering, than perfect silence. If you are silent, you gain time to ask God to give you patience ; and those whom you tend, receiving no answer, leave off their grumbling, and are subdued into silence, almost in spite of themselves. If you once give way to your irritable feelings, and allow yourselves to be betrayed into scolding at your patients, you lower yourself in

¹ Père Besson.² 1 S. Peter ii. 23.

their estimation, and compromise the position which you ought to hold in your ward. People may be *afraid* of a scold, but they will never *respect* her. Then consider what a conquest over *self* it is, if these little daily temptations to impatience and irritability are fought against and overcome. If rightly met in the strength that is not our own, they may be so many victories won, so many offerings of loving, patient service laid at the foot of the cross. Tell your Father in heaven very simply how irritable you feel, and ask Him to give you some of that marvellous patience which distinguished His dear Son. It is wonderful how often a whispered "Father, help me," will check an angry word, or soothe an impatient feeling, and enable you to answer gently and pleasantly, when without it grievous words would have stirred up anger.

"When deep within our swelling hearts
The thoughts of pride and anger rise ;
When bitter words are on our tongues,
And tears of passion in our eyes, .

"Then we may stay the angry blow,
Then we may check the hasty word,
Give gentle answers back again,
And fight a battle for our Lord.

"With smiles of peace and looks of love,
Light in our dwellings we may make ;
Bid kind good humour brighten there,
And still do all for Jesus' sake."

C. F. Alexander.

Very often your impatience arises, not so much from the trying dispositions of your patients as from your own weariness. Either you are weary of the daily routine of your life, and get disgusted with it, and then impatient at having to go on with it; or you are weary from hard work and anxiety combined, and then you are very apt to be "cross." We are all too prone to think that this weariness and impatience is due to external causes, and that we are rather to be pitied for being so tried than blamed for giving way to the feeling. It is really want of self-discipline, and of recollection. If in all our daily work the thought of God was ever before us, we should not be nearly so impatient. Try, when you feel tired and irritable, to be quite quiet for a few moments. Kneel down, if you can; but at any rate think for just a minute of the patience of our Lord—that wonderful patience which, in the midst of unending toil, of extreme weariness of body and agony of mind, in the garden of Gethsemane, before Pilate, and on the cross, never was ruffled, never failed. In weariness He was always calm, always ready to think of others before Himself. Hear His own gracious invitation: "Come unto Me, all ye that labour and are heavy-laden, and *I* will give you rest." Come to Him in prayer; in holy communion consecrate your life to Him, and in the midst of every trial you will be at rest.

Very often, when you are tired, you become impatient, because there seems so much to do in

a given time—more almost than you can get through; and then you get flurried and cross. At such times it is a great comfort to remember that God knows everything. Even a sparrow cannot fall to the ground without His knowledge; and therefore He must know what your daily work is, and if you trust to Him, He will help you. You may be quite sure that, unless for some good purpose of His own, He will not let you be overworked. Then trust Him fully and implicitly. Instead of giving way to that impatience and irritability which overwork naturally arouses, be quite still. Then tell your Father in heaven that as the work is for Him, you know He will give you grace to do it quietly and patiently, and in due time. Thank Him for the strength you know He is going to send you, and go on quietly with what you have to do. Do what is most important first, giving your whole energy to it, and leaving all thought of the rest till that *one* thing is done thoroughly. Then go on to the next, and so on; and to your surprise, you will find that all has been got through in good time, without half that irritation and weariness which seemed inevitable at the commencement.

Hurry is another cause of impatience. It implies excitement, and excitement almost always produces irritability and impatience. When you are in a hurry, you speak sharply to those under you, without perhaps intending it, and so make the work harder for others, as well as for yourself.

You are not half so gentle to your invalids as you should be, and most likely they too come in for some impatient words. You drag things down as you pass by, from being in too great a hurry to look where you are going; and you produce endless confusion in cupboards and drawers by rummaging for things, instead of looking for what you want in an orderly way. You jar every sensitive nerve in the wards, and most likely your own too, and probably end by losing your temper. Now hurry never yet helped any one to get through their work either well or quickly. A little more quietness and patience will be infinitely more serviceable. Work may be done far more efficiently, and a great deal more pleasantly, both to yourselves and to others, if, instead of hurrying over it, you do it *quickly*. The difference between the two is perhaps difficult to define; but it is very real, and you probably understand what it is quite well, though you cannot put it into words. Hurrying makes you restless, impatient, and inefficient; whereas, if you are quick, without being in a hurry, all your faculties, and, what is scarcely less important, all your limbs are under your own control, and each answers promptly to the call made upon it by the will. This quietness and quickness of action, combined with the calm of thorough self-control in the midst of harassing surroundings, is one of the greatest qualities a nurse can possess. You cannot strive too earnestly to attain it; and you will be making

a great step towards its attainment, if you try to control your impatience of word and deed in little things. "Self-restraint is hard work; but the result will be a great blessing to you, and your very efforts are pleasing in God's sight, if made for His sake. Self-restraint is a real sacrifice for Him—a sign that one loves Him better than one's self. Do not be disheartened if you do not succeed all at once. You cannot accomplish your object without many a trial, because self-restraint must be a habit, and that can only be the result of repeated efforts. Try to be very patient with yourself, checking yourself vigorously, of course, when you fall, but still with gentleness, and so you will learn to be gentle with others."¹

One other form of impatience you will have to guard against, and that is impatience in inaction. You will at times be called upon to sit by a bedside for hours—doing nothing, as you may call it; watching for what may never happen, probably never will, but which, if it did happen, would most likely cost your patient his life. The work and life of the ward goes on all round you. You see no symptom to alarm you in the case you have to watch. You want some active work to do, and you get restless and impatient at sitting there, "doing nothing." Perhaps you move away for a few minutes, and no harm comes of it, as far as you can see. Then you grow careless, and become less and less watchful, until perhaps the

¹ Père Besson.

very change for which you were to watch takes place without your knowledge, and risk to life is incurred, because you could not control your impatience, and would not fulfil the task confided to you. You thought of your own ease first, and of your patient's health last, and this can never be right. If we are to be Christian nurses, we must die to self, and live only for Christ and His suffering people. The motto of a nurse should be, "Watch and pray;" and you never have more need to act upon this command of our Lord than when you are put in charge of what are called "watching cases." You must remember that

"They also serve who only stand and wait."

Try then to be very patient. Let nothing make you fail in your duty. You know what is thought of a sentinel who sleeps on his post, or wanders away from it. When you have to keep guard over a patient like this, you are in the position of a sentinel, ready to give the alarm directly danger approaches. The position, though a wearisome one, is one of trust. Then do not fail in it. Do not grow weary of inaction. Rather look upon it as an opportunity of conquering self, of controlling that restless, eager desire to be up and doing which is so often the sign of zeal without knowledge. If you are as willing to sit beside a bed for hours together without leaving your post, without speaking sharply either to your patient or to those who come to speak to you, as to go round the wards

with the doctors, making accurate reports, and gaining their respect and esteem, you may feel that you have won a great victory over self, and that by God's blessing there is every hope that you will develop into a first-rate nurse, a comfort to your patients, and an ornament to your profession. You may think that a great deal has been said about impatience, and that after all a few cross words, a few restless, thoughtless actions are not of sufficient importance to be made the subject of a separate chapter. But remember it is the little foxes that spoil the vines;¹ and it is our little sins that may cut us off from the true Vine, and cause us to be bound for the flames. Besides, patience can be no small virtue, if by it we "possess our souls." Then, as we would be Christian nurses, let us strive to be patient with a Christ-like patience—a patience asked of Him, and devoted to His service.

¹ Song of Solomon ii. 15.

CHAPTER IV.

Obedience.

“Though He were a Son, yet learned He obedience by the things which He suffered.”—HEB. v. 8.

THERE are few things more difficult to learn than that humility which results in prompt obedience. We are all of us so apt to think that we know best, and that the rules given us ought to be different; we see no reason for them, and until we have thought the matter over seriously, and looked at it from a religious point of view, we do not always feel bound to observe them. There are very few rules that are kept unbroken in any hospital, and the result is that, in spite of the pains taken by those who have the control of the institution, some of our hospitals have a reputation for being mismanaged; whereas the managers are not really to blame, the harm is done by the insubordination of the nurses. It was only the other day that small-pox was introduced into one of our great northern hospitals, and the whole staff of night nurses infected with it, because a nurse who was attending a small-pox case chose

to break two of the rules of the institution. She came into the hospital to sleep, in spite of other accommodation being provided for her; and she came in without changing her clothes, or taking a bath. The blame was all thrown upon those who had the management of the hospital, and outsiders naturally asked, How could such a thing be allowed? We who know the internal working of a hospital understand but too well how it happened; it happened because of the want of religious principle in those who undertake hospital work. As long as nurses think "it is quite fair to break the rules if they can do so without being caught," such things will happen, even in the best managed hospitals in the kingdom. There is nothing more trying to those who have the management of a large public institution than to feel that the rules which they have made for the well-being of that institution are set at naught by those who ought to be foremost in obeying them. The good working of the hospital mainly depends upon the cheerful obedience of each individual to those in authority; everything ought to go on as regularly as clock-work. The modern system is as nearly perfect as any human arrangement can be; the comfort and welfare of the nurses have been carefully studied, the rules are as few and as little irksome as possible, but they are all (however trifling they may appear to us before we have carefully thought them out) important. If a nurse chooses to disobey these rules, and to despise those whom God

has set in authority over her, she wilfully destroys the harmony and peace of the establishment, and hinders it from accomplishing the good work. A great deal of harm is done by conniving at breaches of rule in others. We are some of us moral cowards in this respect; we perhaps keep the rules faithfully ourselves, but we do not like to make ourselves disagreeable and forfeit our popularity by reporting others for disobedience. But this is a matter about which we ought to be very brave. If you know, for instance, that a nurse is in the habit of leaving the hospital late at night, and returning to it when she has been out beyond time by some back way to avoid detection; or if you know that gambling is carried on privately, or wine and spirits kept, and consumed on the sly; or if you know of any other breach of the rules, you are bound, first having warned the offender of your intention, to report such matters to the proper authorities. You will have a great deal to suffer from so doing, but you must bear it bravely for Christ's sake, and remember that He has said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (S. Matt. v. 10.)

But whilst we resolve never with our knowledge to allow any breach of discipline to occur in the hospital, we must remember that example is better than precept; and our daily lives must be an example of prompt and cheerful obedience to all those in authority over us, whether to doctors, to

superintendents, or to nurses, as well as to all the rules of the hospital.

Whatever those rules are we are sure at times to feel them irksome, but we must not let that be an excuse for even trivial acts of disobedience. We are to be Christian, *i.e.* Christ-like, nurses. Let us then look to Christ, our great example, and see what He teaches us on this matter. We see Him a holy child at Nazareth, Incarnate God, yielding implicit obedience to His human parents; we read of His going home with them to a life of poverty, of hard work, and of subjection to them. Must not we, who try to follow His example, even though it be afar off, strive earnestly to be humble and obedient as He was? Shall we not remember, if we find this holy obedience irksome and disagreeable, that it is to be done for Him, and to Him, and in His strength? God Himself appointed that some should rule and that others should serve. Let us try, then, to see in the persons of all that are in authority over us the representatives of Christ, and let us obey them for His sake.

If self-conceit prompts us to think some of the rules we are bound to obey ill-considered, or to imagine that we could rule the house much better than those who have been appointed to do it, let us see in this a rebellious spirit towards our superiors rising in our minds, and let us remember that the holy child Jesus, though He was God, yielded a voluntary obedience to those who from an earthly

point of view were His superiors. Having chosen to become a human child, He gave due obedience to His human parents. We too have voluntarily placed ourselves in a position in which obedience is required of us. Let us then strive, with His grace, to subdue our own *opinions*, our own wishes, in short, our own WILLS, into obedience to those whom He has set in authority over us, sure that we shall gain more by the exercise of this voluntary humility at the commencement of our career than we should by ruling a hospital according to our own crude though perhaps well-intentioned plans. When we have learnt in a Christ-like manner to submit humbly, quietly, patiently to discipline, we may perhaps be fit to rule, should He call us to do so.

There is another form of obedience which we will now consider.

We have to deal with matters of life and death, and nothing but prompt, unwavering, unquestioning obedience can carry us safely through our work, or give us success in it. Many and many a critical case depends for its issue upon strict and punctual obedience to the doctor's orders. Now, if you put this into other words, what does it amount to? It amounts to this, that a patient either lives and enjoys the blessings and opportunities of life prolonged to its full term, and has time given him for repentance, or he is hurried, all unprepared for the solemn change, into another state. You hear that nurse So-and-so lost her case

through carelessness; that is the professional aspect of the matter. She is censured, the doctors are angry; but a life lost more or less counts for terribly little in some large hospitals; the affair blows over, and the nurse is perhaps more careful for the future. Now look at the matter as Christian nurses should do. Think of the case as one entrusted to you by God. Have you prayed about it? No; you knew it was a matter of life and death, and yet you never asked God to give you grace and strength to do all in your power to save that life for Him; you had your orders given you, but you never asked God to give you the grace of perfect unwavering obedience; you never asked Him to preserve you from weariness in well-doing, and what has the consequence been? Exactly what I told you just now: by your carelessness, by your disobedience to orders given you, a human soul has been, for aught you know, hurried, all unprepared, before the judgment-seat of Christ. You may say the patient died, you did not kill him; but if he died because you neglected the means of keeping him alive when they were placed at your disposal, you have been guilty of most culpable neglect. God knows what you have done, and He will judge you accordingly. You may say you meant to do no harm, and that it was only carelessness; but what an excuse is this to offer to the God of the whole earth? There may be a broken-hearted widow and fatherless children left, of whom you know nothing; but their cries will ascend to

heaven, and call for justice upon her who has so cruelly wronged them. We never can see how far an injury spreads, in how wide a circle of misery one sin may involve ourselves and others. If these words should strike conviction to the heart of any poor soul in our profession, may God, in His infinite mercy, give her the grace of true repentance. "Let her come to some discreet and learned minister of God's word, and open her grief; that by the ministry of God's holy word she may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of her conscience."¹ It is terrible to think of the number of souls that at the last day will rise up and accuse their nurses of being the cause of their death!

If you would avoid such horrible misery as this, be careful that every order given you is scrupulously obeyed, so that whether your patient lives or dies you may feel honestly that your part towards him has been faithfully fulfilled. We may, some of us, be inclined to say that when we have a bad case we will of course take pains; but that really there are so many little fidgetty orders given in a ward, that it is impossible to attend to them all. Strict obedience cannot be learnt in that way, by fits and starts, however sincere our willingness to learn it so may be. It only becomes a habit of mind by the scrupulously exact performance of little daily acts of obedience. It is a habit we cannot too soon begin to acquire, and

¹ *The Communion Office.*

acquired it must be before our days of training are over, if we aspire to be good nurses in any sense of the word. However minute and trifling, however fidgetty the orders given you may appear, however disagreeable the duties assigned you, let there be no hesitation, no grumbling; obey at once, without arguing, cheerfully and faithfully as in God's sight, and for love of Him Who gave Himself for you. In this way you will be training most successfully for the higher branches of our work, and when you have charge of a critical case you will, by your habit of constant, quiet, prompt obedience to orders, be able to undertake it without putting yourself or your patient into a fluster. Nothing is worse for yourself, or for those under your care, than that you should be in a bustle and excitement when you ought to be particularly calm. Not one is more valuable in the theatre or in the accident ward than a nurse who does what she is told silently and unobtrusively. But I must again remind you that this prompt, quiet obedience is only attained by carefully disciplining your mind to daily obedience in small things as well as in great ones. For instance, you will have medicines to administer at stated hours, food to give at regular intervals, certain disagreeable duties to perform at fixed times; you have regular hours for leaving the wards and for resuming your duties. These things may be of small importance in themselves, and your neglect of them may, perhaps, be supplied by others; but you never ought to

neglect them; for it is by punctual obedience in all these matters that you can best discipline your mind for the work before you.

One word as to your conduct towards the nurse or sister in charge of the ward in which you are placed. You must remember that whilst you are in any ward, you are, whatever the difference of your social position may be, subordinate to whoever has charge of it. Try then to show the patients by your example that you respect her authority, obey her promptly and cheerfully, take your full share of all the hard work and of all the work you dislike. Consult her as to all arrangements, and show due deference to her wishes in everything. Your good example in these matters will influence the whole ward, and a pleasant tone is established at once. There must be discipline, and it rests very much with the subordinate nurses whether that discipline shall be enforced, or whether it shall be voluntarily maintained; whether the ward shall be a large happy family party, of which the ward sister or nurse is the mother, and from which she receives the loving, willing obedience due to a mother, or whether she is obliged to deal with her subordinates and her patients as so many troublesome individuals whom she must keep in order somehow.

We must remember that even if those under whom we are trained are bad-tempered, overbearing, rude, or prejudiced against us, we are not therefore justified in disobeying them, or making

a party against them in their own wards. A gentle and courteous manner, and cheerful obedience to all orders, however disagreeably given, are sure in the long run to win even the most disagreeable over to a more pleasant frame of mind. If you answer your superiors again, or take upon yourself to reprove them, you put yourself in the wrong at once, and as a Christian woman you have lost ground instead of gaining it. Little trials of patience such as these are by no means uncommon; they are part of the necessary discipline of our profession. S. Thomas à Kempis tells us, "Life is signed on every side with crosses;" and we must learn to look upon these little trials as our daily crosses; we must take them up bravely and bear them after Him Who bore such a heavy cross for us, and then we shall grow more like Him; for we shall learn to be more humble, more patient, and more ready to do His will in all things, whether great or small.

As head of a ward you owe obedience to the doctors and to the superintendents. Try to obey them all as you would wish your nurses to obey you, and remember that if you set them a bad example you can hardly hope for that obedience from them towards yourself which is certainly your due. Your example influences others besides your immediate subordinates; it affects the tone of the whole establishment, and the discipline of the hospital depends upon the obedience of each individual engaged in it. Obedience does not

consist in acts alone. You may never disobey an order, and yet, by indulging in disrespectful thoughts, and giving them vent in disrespectful words about the doctors and superintendents, you may produce as thorough a state of disorganization as if you were the most openly rebellious nurse in the house.

In treating doctors with disrespect, and speaking of them scornfully, we are acting in defiance of the commandment of God as given in the book of Ecclesiasticus. We find in the thirty-eighth chapter of that book the following passage: "Honour a physician with the honour due unto him; for the Lord hath created him. For of the Most High cometh healing, and he shall receive honour of the King. The skill of the physician shall lift up his head, and in the sight of great men shall he be held in admiration. Give place to the physician, for the Lord hath created him." You see by this passage that the power of healing is the gift of God, and for that reason we are bound to honour those upon whom He has bestowed so great a talent. "Most people are either too incredulous or too superstitious with regard to medical men: the healthy man often scoffs at them; the man who has never known suffering speaks contemptuously of them and on the other hand there is a certain narrow-minded credulity and misbelief which is nothing else but fanaticism and superstition.

"We must take care not to fall into either of

these extremes, for both are contrary to truth and common sense. . . . Assuredly next to the science which has for its object the soul of man, there is no greater one than that which deals with his body, and he who is learned in it undoubtedly possesses a great power. You have been present at one of those operations in which some vital part of the human frame is concerned. You have seen how the operator works with firmness and calm confidence. . . . If you can turn away from such a sight as this without feeling in the midst of your breathless interest an almost religious reverence for the man who has thus been able, under God's blessing, to save the life of his fellow man, I pity you.

"Yes, honour the physician ; for no man would have had such power unless *God* had given it to him ! Honour him for his science, honour him for his self-devotion, honour him for the beneficent vocation which he has received from God, honour him for the power he has of almost always affording some relief, and often of curing altogether ! But honour him as man, and not as God ! Expect of him only what he is able to perform, and do not look for impossibilities at his hands."¹

¹ *From Morning till Evening*, pp. 117, 118.

CHAPTER V.

Be Pitiful, be Courteous.

"Love as brethren, be pitiful, be courteous."—1 S. PETER iii. 8.

WE may be sure that it is not without reason that these two admonitions are thus closely linked together; and we may learn, from the order in which they are placed, that the one should be the result of the other. If you are a genuine woman, the sight of the sorrow and suffering by which you are so constantly surrounded in a hospital must fill your heart with pity for the sufferers; and genuine Christian pity will make you courteous and considerate for the feelings of those you have to deal with. Genuine compassion, heartfelt sympathy, will never find vent in harsh words or rough actions; and gentleness and consideration for the feelings of others are the very soul of courtesy. The more pitiful and courteous you are, the greater will be your moral power over your patients; the more able you will be to rule by love, and not by fear. If you have to work in the men's wards, most especially you will find that nothing goes so far to maintain good dis-

cipline, without jarring on the men's feelings, or making them resent the position of authority necessarily held by the head of a ward, as this courtesy. It is easy to change a command into a request by saying, "If you please," and the galling sense of being ordered about by a woman is gone at once; the service *requested* is gladly rendered, and a feeling of mutual kindness is encouraged. In the long run you will find that you rule your ward far more despotically than a nurse who says, for instance, "I won't have you men doing that," or, "I insist on your doing so-and-so, or else I will report you to the authorities." The patients very soon find out that all this ends in nothing; they break the rules, and make fun of the nurse behind her back, and are rude and familiar in their way of speaking to her, and her position is lost at once. Courtesy implies civility and respect. Treat your patients as you wish them to treat you; be perfectly civil to them, but not familiar with them. Show by your manner that you respect them, and that you expect them to respect you, and by this means a wholesome moral atmosphere is at once established in the ward.

Nurses are often both unpitiful and uncourteous in the way in which they regard their patients as "cases;" and the better nurses they are, the greater is their risk in this respect. The scientific and intellectual interest of a hand-to-hand fight with disease and death is intense, and is at times so engrossing that the nurses run a grievous risk

of forgetting that it is a man or a woman that they are dealing with, and that a human soul is imprisoned in the suffering body. When once a nurse suffers herself to be thus engrossed in the mere art and science of her profession, there is sure to be some lack of that gentleness and consideration for the feelings of others which should characterize one who is devoted to the service of God as well as of her neighbours. Do you think it is either pitiful or courteous to your patients to ask your friends in to see "a good case," and stand talking it over by the bedside, as if the unfortunate creature lying there was simply a medical or a surgical curiosity, without delicacy of feeling or the power of understanding that his misfortunes were being made the subject of remark or display? You would answer perhaps that your pupils must be trained and taught to observe, and that if you do not show them cases, and explain them to them, they cannot learn. All this is perfectly true; but did it never occur to you, that before you went into the ward you might tell your pupil what she ought to observe, and discuss the case with her afterwards? This may perhaps at first give you a little more trouble, but it is far more considerate for the feelings of your patient, and thus more courteous. There are few things from which your better class of patients suffer more than from having all their maladies exposed to a stranger, and knowing that a raw, untrained nurse is looking on whilst all

those little offices are rendered, which to a refined, sensitive mind it is most painful to be obliged to receive at all. Both nurse and pupil are bound to be as considerate for the patients as possible, and a little tact and thoughtfulness will be all that is needed to alleviate a great deal of this discomfort.

It is especially in the times of our patients' weakness and helplessness that we need to be gentle and considerate towards them, they are so completely in our power, and it is so easy for us to make them suffer more acutely than perhaps God has meant them to do, by a sharp way of speaking, by a rough touch, or by grudging service. All these ways of increasing the suffering, which it is our place to soothe, are sins against courtesy, and proofs that we are lacking in true womanly pity and tenderness of heart. More especially we should be very watchful that we are full of pity and thoughtfulness for those sad cases in which personal restraint is necessary. We never know for certain how far a patient is *thoroughly* conscious of what is done at such a time; at any rate, we may be sure that there is a wonderful difference in the touch of a hand and the sound of a voice; and a patient may be either soothed or excited by the way in which a nurse speaks to him or handles him, even when he is apparently unconscious. Let us deal with such cases *patiently*, firmly, and with that consideration and "respectful" (?) pity which we should wish shown to

ourselves in like case, and then we shall do what is best for our patient, and most pleasing in the sight of God.

We must remember that in many acute cases of chorea God does not vouchsafe the blessing of unconsciousness. He wills, that whilst the body is wearied out with the perpetual restlessness of uncontrollable movement, the mind should be perfectly conscious of all that is passing, and that it should suffer with terrible acuteness from the shame, the exposure, the helplessness of the body. Such patients have need of all our pity and courtesy. By firm though gentle treatment when restraint is necessary, by delicate consideration for their feelings, we can do much to alleviate the sufferings of a disease, the acute mental pain and the terrible bodily weariness of which only those who have suffered from it can know.

Another form of want of courtesy in which nurses sometimes indulge themselves is grumbling. They grumble at the trouble their patients give them, or about the various disagreeable duties they have to perform for them, and thereby they increase the sufferings of those committed to their care by making them feel themselves a burden to those who attend upon them. Nothing adds more to the sufferings of any nice-minded person than this sense of obligations, which they can never repay, incurred towards their nurses. True courtesy will lessen this burden as much as possible by making light of all services rendered, or disagreeable duties

performed, and thereby earning the gratitude of the patients and approval of our God, who loveth a cheerful giver, whether it be of alms or of service. Besides, we must look beyond our immediate surroundings if we would realize how God blesses and accepts our service. Would you know for whom you may labour if you will? Then you must look onward to the judgment-day. The great white throne is set, the books are opened, Christ is there as Judge. To those on His right hand He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: . . . *I* was sick, and ye visited *Me*. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*."¹ Now, do you not see a new reason for being pitiful and courteous, and very tender and forbearing with the sick? If Christ Himself is present at these bedsides, if in the persons of His sick and suffering people you are ministering to *Him*, will you grumble at the services, however disagreeable they may be, which you have to render to those who represent Him? Will you, in the very presence of Him whose whole life was one long, patient ministry to all who were weary and heavy-laden, show impatience and disgust towards those He gives you to take care of for Him? Across the chasm of ages we hear His voice saying, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love

¹ S. Matt. xxv. 40.

one another.”¹ Let us carry out this precept in our lives, and then there will be no lack of either pity or courtesy in our dealings with our fellow-men.

But we must remember that it is not always wise to put our pity into words. Too much outspoken pity weakens and enervates the character of our patients. It makes them more exacting, and it gives them exaggerated ideas of their own importance, and in many ways does more harm than good. Our pity, to be harmless, should find vent rather in gentle actions than in sentimental expressions.

The duty of being courteous does not only extend to your patients. It is quite as much your duty to be courteous to those in authority over you as to those who are dependent upon you. Many and many an uncourteous word is spoken *of*, if not *to*, their superiors by nurses; and as long as this is the case, no hospital will ever be in good working order. Try never to say rude things, or things you would not like them to hear, of the head nurses, the superintendents, the chaplain, or the doctors. In saying such things you are not only uncourteous yourself, but you lead others to be the same. It is not of course to be supposed that you can shut your eyes to manifest failings in your superiors; but you need neither make such failings the subject of conversation or of ridicule, and you may do much to excuse

¹ S. John xiii. 34.

them or conceal them ; and whatever your private opinions may be as to the capacity or incapacity of those in authority, you can, if you choose, treat them always with that courtesy and respect which are due from an inferior to a superior.

Courtesy to your equals will go far to raise and refine the social tone of the hospital.

Therefore, for the comfort of your patients, for the good discipline of the hospital, for the raising and refining of your own mind, and the minds of those you work with, strive, for the love of Christ, Who in this, as in all else that is pure and holy, is our great example, to be pitiful, to be courteous.

CHAPTER VI.

Be Sober, be Vigilant.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”—1 S. PETER v. 8.

You should try to practise three kinds of sobriety; *i.e.* (1) sobriety in manner and conversation; (2) sobriety in dress; (3) sobriety in the use of stimulants and other intoxicating liquors. It is impossible to practise sobriety of any sort without vigilance. You must be continually on your guard against temptation, and when it comes you must ask strength from God if you would fight successfully against it.

SOBRIETY IN MANNER.—You must remember that to your patients you stand in a twofold position; you are at once their servant and their superior; you have to attend upon them, and you have also to enforce their obedience to orders issued by those who are in authority over you both, but who look to you to carry out their directions, and expect you to have sufficient moral influence to do so, even should the orders they give be distasteful to

the patient, and such as he would not willingly submit to. It is therefore of the utmost importance that your manner should be such a combination of firmness and gentleness as to give you a moral power over your patients, and that it should be also so quiet and staid as to command respect.

Now, if your manner is uncertain, if you are kind one moment and cross the next, if you are inconsistent, allowing breaches of rule by some of the patients, and speaking severely and perhaps reporting such disobedience in others, your authority will never be respected. If you are to rule as well as to serve in your ward, you need the quiet, consistent manner which is the result of a sober, well-regulated mind. Nothing can be in worse taste, or more effectually undermine your position in the ward, than indulging in what (I must use a very vulgar word, because it will make my meaning clearer than any other would) is commonly called "chaff" with your patients. You are by your profession thrown into such intimate relations with men as well as women, that nothing but extreme modesty and sobriety of manner can carry you through your duties without sin. If you once forget the self-respect and propriety necessary in dealing with your patients, there is no depth to which you may not fall. I am afraid, in whatever hospital this is read, the reader will have no difficulty in recalling instances of nurses who, through lack of sober-mindedness in dealing with their male patients, have fallen away from their position

as respectable women ; and whose life henceforth must be either one of deep humiliation and repentance, or of increasing sin and shame. Try then never to gossip, or to place yourself on a footing of familiarity with your patients ; for a habit which *may* be (I do not by any means say *is*) harmless in the female wards, will most surely lead to great improprieties of conduct, if not to absolute sin, in a male ward. You may be perfectly kind to your patients, you may devote your whole energies to their service, you may be their lifelong friend ; you may be all this to them, and yet never once allow them to speak to you familiarly, or be on free and easy terms with them. You know God makes His sun to shine on the evil and on the good. Try to be like the sunshine, a comforting, brightening influence in your ward, cheering and caring for ALL ALIKE ; for all, whatever their faults may be, have been committed to your care, and all have need of you alike ; but be as far above all familiarity, all partizanship, all petty considerations as to whom you like, or who likes you, as the sun is above the earth. Try to go soberly and steadily on your way as he does, deriving your light from God, letting it shine forth for His honour and glory, and to the comfort and edification of those He has committed to your care.

You must remember too that your manner to your patients does not affect yourself alone. There are always younger nurses training in a hospital,

and if by your example you encourage them in levity of manner, you have to answer for the sin of leading them astray, as well as for any sins you may fall into yourself. You cannot be too particular in checking the least familiarity of manner in your pupils towards your patients, or towards the medical staff. They may think you strict and over particular, whilst they are young to the work; but if they have any desire to be good women, as well as good nurses, they will thank you all their lives afterwards for this well-timed discipline. Many and many a nurse has had bitter cause to rue the intimacies formed in her ward. Many and many are the evil companions she has found among her discharged patients and their friends, when she has visited them afterwards at their own homes. It is to guard against such dangers as these that the rule has been made in some hospitals that the nurse shall never visit her old patients at their own homes without permission; a rule which is perhaps more frequently broken than any other, but of the protection of which many a woman has found to her cost that she would have done wisely to avail herself. In some cases it may be hard upon her to lose sight of those in whom she has taken so deep an interest; but usually it is only those whom it would be no credit for her to know who shrink from visiting her openly at the hospital, as her other friends do. To return to our subject, let it be your endeavour to acquire a gentle, but quiet and cheerful manner, which shall be the

same to all your patients, whether they are trying and vexing in their ways, or whether they are most gentle and considerate for you ; a manner which shall show all you have to deal with, whether equals or superiors, that you respect yourself, and those among whom you work, and that you expect them to do the same. It is almost impossible for anyone to take liberties with a woman who has this "sober" manner ; and it has this advantage, that while it repels familiarity, it attracts all who are weak, and all who have need of help and sympathy, by its gentleness, and by the strength of character of which it is an evidence.

Nothing will help you more to attain this quiet, cheerful manner than the constant recollection of God's presence, the constant dedication of yourself and your work to Him. As your love to God increases, your manner will gradually become more quiet and gentle ; for great and holy love, like great suffering nobly borne, refines and purifies our whole nature. Then try to let this love dwell in your heart, let it purify and ennoble your nature ; and be sure that the happiness of loving God and serving Him will produce the brightest, happiest results to yourself, and to those under your care. Then, though there will be plenty of brightness and sunshine in your ward, there will be no coarseness or familiarity, no unseemly jest or *rude* laughter, but plenty of the innocent enjoyment which God will bless.

Your manner to those in authority over you should also be staid, quiet, and respectful. There must be no flippant answers, no putting yourself on an equality with those who are above you. Rather you should make it your study to give honour where honour is due.¹ Injustice must be borne gently and patiently; there must be no answering again when you are found fault with, however great the temptation may be. You must beware of crossness and pettishness with your equals, and never take liberties with those of a different station to your own who are anxious to show you kindness. All these faults are little sins against that sobriety of manner which is so necessary to women of our profession, and in order to preserve which we must daily and hourly be on our guard against *little* temptations, lest perchance a great one come and find us unprepared.

You cannot be too careful in your manner to the medical staff. Always be respectful and obedient to them, but never familiar with them. You will find that at times the students, and perhaps others, require as much repression as your patients, perhaps even more. If you find this to be the case, take up your position firmly, and let no foolish love of admiration, or of being noticed more than others, induce you to change it. Show by your quiet determination to preserve your respective positions, that you have no desire to do or say anything which will lessen your self-respect, or

¹ Romans xiii. 7.

place your intercourse with them upon an improper footing. We cannot too often bear in mind that flirting and gossip with the students and other members of the medical staff are among the most inexcusable faults in a nurse, against which, together with any other form of lightness of conduct, we must all set our faces most resolutely, if we would have our profession respected as it ought to be.

SOBRIETY IN DRESS.—A modest woman will be known by the quietness of her dress, and a mind in harmony will not launch out in inharmonious colours. There is no reason, because the hospital uniform is of sober-coloured materials, that you should (as soon as you can, without breach of rule, take it off for a few hours) come out in all the colours of the rainbow. It is just as if some very vulgar butterfly had suddenly emerged from its dust-coloured cocoon. But in speaking of a *vulgar* butterfly we belie nature; for she never sent out a creature wearing, for instance, mauve and green, or blue and violet, or yellow and scarlet. She would be ashamed of such inharmonious combinations of colours, and so ought you to be. If you look at the colours in nature, you will see that more than one or two are rarely blended together, and these are always harmonious. You never see the roses growing pink and yellow together, as they do on some people's bonnets. Nature is content with delicate and refined shades of the same colour; and why cannot you be the

same? Smart, gaudy colouring is never *beautiful*, because it has neither refinement nor harmony in it. It is easy to tell a woman's character by her dress. It is very rarely indeed that a bonnet covered with ill-assorted flowers, and a flaming dress, not over clean and very much trimmed, do not tell us truly that the wearer is a coarse, vulgar-minded woman, with a loud voice, much given to flirting, and thinking more of the notice she receives than is at all seemly or modest. If you would not have such a character assigned to you, try to dress quietly and soberly, and in a manner becoming your position and your profession. Have your things pretty by all means; for there is ugliness enough in the world without our deliberately adding to it. God meant everything to be beautiful and harmonious, and we should try, even in *little* things, to carry out His wishes. But He does not wish us to give too much of our thoughts to dress.

S. Paul, inspired, as you know, by God, has taught us about dress in these words: "I will . . . that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."¹ In this S. Peter agrees with him; for, speaking of the conduct of married women, he says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of

¹ 1 Tim. ii. 9, 10.

wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves.”¹

Now, if we are doing our work from the love of God, and therefore trying to let high and holy motives influence our every act and thought, we too are striving to be “holy women;” and their example in the matter of dress is one which we should try to follow. Let us try therefore so to adorn our souls with the virtue of sobriety, that its effects may be perceptible both in our manner and in our dress.

We will sum up in a few words the reasons why “smart” and expensive dressing is wrong—

1. It is, as we have just seen, forbidden in the Bible.
2. It is a proof of want of sober-mindedness.
3. It leads to extravagance, and very often indeed to debt; and when it does so, it involves you in a breach of the eighth Commandment, by making you dishonest.
4. It deprives you of the means of helping those who need your help; for it is impossible, if you dress extravagantly, either to help your parents (in which case you break the fifth Commandment) or other needy persons.

¹ S. Peter iii. 3-5.

5. It makes you improvident, and prevents you from laying by money for your own times of sickness, or for marriage.

6. It leads you deliberately to place the love of the world, which you have at your baptism and confirmation renounced, before the service of God.

7. It fills your thoughts and occupies your minds to the exclusion of your patients, and your work for them.

We have still one last form of sobriety to consider; *i.e.* SOBRIETY IN THE USE OF INTOXICATING LIQUORS AND STIMULANTS.

There can be no doubt that the excessive use of beer and stimulants is one of the greatest, if not the greatest, of the national sins of England, and one which we are all of us bound to fight against with all our power. We may never ourselves have yielded to this sin in the slightest degree; but we are constantly surrounded by those who do yield to it, and for their sakes we are bound to be very careful in the example we set them: "Let your *moderation* be known unto all men."¹ And because in our profession the temptations are great, it is well to have some fixed rule in this matter, and to observe it faithfully. Let us say, for instance, that we will make it a rule only to take one glass of beer at luncheon, dinner, and supper, and never to take wine or brandy, or other stimulants, not even medical stimulants (such

¹ Philippians iv. 5.

as sal-volatile) without a medical order. If such things are really necessary for a nurse when she is over-worked, they are always supplied in sufficient quantities by the hospital authorities, and it is wiser and better for every reason only to take them at such times and in such quantities as they are ordered for you. If we rely too much on our own discretion in such matters, the weaker members of our profession are tempted to put themselves in a position of great peril, and thereby endanger the safety and well-being of those committed to their care. You know there are times when we feel utterly exhausted and worn out with physical labour and mental anxiety, when the appetite fails, and solid food becomes positively repulsive. It is at such times that we are most liable to temptation, and except for the strongest-minded among us the risk is great. When once the temptation to use stimulants instead of food is yielded to, the narrow end of the wedge of sin is as it were inserted, and the downhill course with a weak woman is terribly rapid. The "little drop" of wine or brandy, the extra glass of beer, taken once or twice with impunity, becomes habitual; each fit of exhaustion then requires an increased quantity of stimulant to relieve it, and at last, in some terrible moment, the bounds of sobriety are overstepped, and the nurse, to whose care the lives of her fellow-creatures have been entrusted, becomes utterly unfit for such a charge; some terrible mischief to her patients is the result

of her fall, and she is dismissed from her position of trust a dishonoured and degraded woman.

It is to avert such falls as these that the *Church of England Temperance Society* has been instituted. Whilst it gives persons the option of taking the pledge, it also provides those of its members for whom such a step is unnecessary or undesirable, but who are desirous of giving their moral support to their weaker brethren and sisters, and at the same time of regulating their own lives by some simple rule, with a form to be signed by them, in which they promise, by the memory of their baptismal vow, to abstain from all intemperate use of stimulants. It would be well if such a form were signed by each nurse in the hospital. We should then have a band of women united together, struggling on the highest grounds to subdue the national sin in themselves and in others. A great blot would then be effaced from the fair fame of our profession, and we should be stronger as members of a body than as individuals to influence for good those unhappy persons, for whom our wards are but too often the refuge, who have yielded to this terrible sin, which has ended by undermining their constitutions, or has resulted in some accident to themselves, or to those who in their sober moments they will most sorely repent of injuring.

You may be inclined to say that a woman can do so little to stem a great torrent of crime like this which has invaded our country ; but she can

do much by precept, by example, by prayer, and by sympathy. She can, by God's blessing, lead the soul of an erring brother or sister from the path of drunkenness; and by so doing she will not only, under God's providence, be the means of raising that soul from sin, but the happiness of a whole family may be restored, and the burden lightened for many a suffering soul, of whose sorrows she has no conception.

You may object to binding yourself by such a rule; you may say that your self-control and your religious principle are sufficient guardians from such a gross sin as this. For *you* this may be; but a national sin can only be overcome by individual sacrifice; and for the sake of helping others, it is well to make such a sacrifice. If only drunkards joined the temperance societies, just think what a stigma would be cast upon all the members. It is surely making it unduly hard for a man to return from his evil ways, if his first step towards repentance were to stigmatize him as having been a drunkard! But if persons of all classes, and of all characters, join themselves in a holy union to fight against this vice; if they, strong in their sympathies with the weak, hold out a helping hand to them, and all, weak and strong alike, are sheltered behind the same pledge, you raise the moral tone of him who has fallen by associating him with those holier and stronger than himself. You use the same prayers; you fight the same battle; self-respect is restored;

a hope dawns in the calmer mind of holier, happier days to come; and in the end he too may extend a helping hand to some poor, struggling soul, lost as he once was lost, and may draw him into this haven of refuge, so that once again the sound of rejoicing angels may be heard in heaven over one more sinner that repenteth.¹

¹ S. Luke xv. 10.

CHAPTER VII.

Reverence for the Dead.

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—JOB xix. 25-27.

WE will suppose that you have watched over your patient carefully and faithfully unto the end; that you have prayed for him, and worked for him, till such care would avail him no more, and in spite of all that doctors and nurses could do, God has willed that his soul should return to Him Who gave it; and now there lies before you a body from which the soul has fled, a ghastly object devoid of feeling, of consciousness, of all that characterizes life. It is not a man or a woman now; it has lost its quickening power, and it is only a body. You are inclined to say perhaps that it matters little what becomes of it, or how it is treated, so long as it is decently buried. But this is not the case. The waters of baptism have probably been sprinkled on that brow, con-

secrating the whole man to the service of God; the bishop's hands may have rested on it in confirmation, blessing the renewed act of self-dedication. The Holy Ghost has dwelt in it as in a temple; and thus the body as well as the soul has been consecrated to God. The prayer of the apostle S. Paul for his converts is, that "the whole *body* and soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.) This body has been made a member of Christ; it as well as the soul has been pledged to be His faithful soldier and servant unto its life's end. The life is ended now, the good fight has been fought out, and the soldier is at rest. You may perhaps remember with what pomp the body of a great soldier of our own day lay in state, surrounded by wax lights and beautiful though sombre decorations; and how crowds of silent people, with hushed footsteps, thronged to look upon it with reverence. And yet the victories for which he was thus honoured were but over temporal foes. The soldiers of Jesus Christ have triumphed over spiritual foes, and their victories have won them not an earthly dukedom, but a heavenly crown; and yet, when they go home to their rest, how slight is the reverence they receive at our hands. Are the soldiers of the cross less worthy of respect when their labours are at an end than the soldiers of the crown? Surely not. Surely in the sight of God the remains of those victors who at the judgment-day will hear the

welcome command, "Enter thou into the joy of thy Lord," are worthy of all honour from those who are striving to follow in their footsteps.

Then too, as an additional title to your respect, you must remember that through those lips, now closed in death, "the body and blood of our Lord Jesus Christ"¹ may have passed, making His servant one with Himself. And shall we not show reverence to the temple in which so great a guest has been received? Our churches are but inanimate structures, yet we reverence them for the sake of Him to Whom they belong. Even when ruined we honour them still; for the halo of their old consecration lingers about them, and they are God's houses yet, capable of being at some future time restored and beautified for His service. But these ruined human temples are worthy of more respect than those of which we have just been speaking; because whilst those *may* be restored and used again for God's service, these certainly *will* be. Job knew this when he said those words, so full of sublime faith in the resurrection of the body, which stand at the head of this chapter. Hundreds of years have passed away, and still the patriarch's dust sleeps unawakened; but the words of his prophecy are as true now of himself, and of every being created in the image of God, as they were then. Therefore, because, in some way which we cannot understand, these bodies, which are God's property, shall one day stand in

¹ Communion office.

His presence again, let us deal reverently with them, as we should with aught else of His which is entrusted to our care.

And if for all our patients we cannot have this hope of a blessed resurrection, surely pity may supply the place of reverence; and that charity which believeth all things, hopeth all things, should make us as tender and reverent in performing the last offices for them as for those concerning whom we think we may entertain a more certain hope. It is not for *us* to judge; and we may one day find that God in His mercy and in His pity has saved many a soul alive which we in our ignorance believed to be lost.

If we can have any doubt as to how we ought to act in this matter, the Bible will set our minds at rest. Our Lord, by the praise He bestowed on the woman who "came aforehand to anoint His body to the burying" (S. Mark xiv. 8, 9), showed His approval of all due care and attention to such matters. How reverently His body was taken from the cross! with what care it was wrapped in fine linen and laid in the grave! Surely He who willed that the Scriptures should be "written for our learning" (Rom. xv. 4) must have meant by all this to teach us to treat the dead with reverence, and to lay their bodies in the earth, not as useless and dishonoured remains of a life that is ended, but as temples of the Holy Ghost, disused for a time, but only laid reverently aside till that day when the great article of our creed, "I believe in

the resurrection of the body," shall have its fulfilment, and each child of God shall rise again (as his Saviour did before him) in his body and give account of his own works; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

What a lesson, too, of order and seemliness we may learn from the folded grave-clothes found by the disciples in the tomb from which our blessed Lord rose on Easter morning. If in such a season of triumphant joy little matters like these were thought worthy of attention, may we not learn to be decent and orderly in our dealings with the dead, to be careful not to hurry over the last offices, but to let everything be done quietly and with due care?

It may be said that for our Lord's body no care could be too great; but are we bound to be as reverent in dealing with the bodies of His servants as we should be in dealing with His? Surely we should be; for does He not count all love and care shown to His people for His sake as if it were done to Himself? The poorer and more friendless the dead are, the greater should be the pitying care we bestow upon their remains. Forlorn and fatherless here, they have a special claim upon the love of their Father in heaven (Ps. lxxviii. 5), and upon our love for His sake. Often the most Christ-like souls have dwelt in the poorest bodies; and has not He Himself told us how much more difficult it is for the rich to enter into the kingdom of

heaven? therefore we cannot too carefully avoid the snare into which so many fall, of letting the outward condition of the dead regulate the amount of care bestowed upon them when preparing them for the grave. "Only a pauper" is an expression which, in connection with this or with any other portion of her work, should never be suffered to cross the lips, still less to find harbour in the mind, of a "Christian nurse." It will perhaps help some persons to be more careful in the performance of this duty, to remember that they will themselves one day need these last offices; and would they like to think that their bodies would be handled as roughly, and prepared for the grave with as little care as they so often see bestowed on those who die in a hospital? You know such a thought would give you pain; and therefore try to be as careful and considerate for what you know would be the feelings of those you have tended in their last illness, as you would wish others to be for you when your turn comes.

Another cause of hurry and irreverence in laying out the dead is the sort of horror which contact with a dead body inspires in some persons. This feeling of fear and disgust prompts them to hurry over their duties (especially after a *post mortem* examination) as quickly as possible, longing only to have done with the object which causes them such discomfort, and to get away from it, and from all thoughts of it, as soon as possible. This feeling is more common with

nurses who are in the process of training than with those who have been some years in the profession; but there are cases in which repugnance to the touch of a dead body is never entirely subdued. But it is a feeling against which we must struggle earnestly and prayerfully. Fear and disgust are two sensations to which a nurse should never give way. If her self-control fails in either of these respects, she will be useless in her profession; and if they cannot be rooted out of the heart, all outward expressions of them must be controlled. And yet this horror of touching a dead body, and dislike, if not absolute fear of it, is a very real trial to some women. The best way to conquer it is to look upon the performances of the last office for the dead as a sacrifice of our natural inclinations which God demands of us, and then to resolve firmly that, with His grace (which He will always give us if we ask for it), we will reverently, decently, and with all due care perform this service for His sake. The time you thus spend may be one of great profit to your own souls, if you use it rightly. We are all of us apt to put off thoughts of death to "a more convenient season;" but when we are brought face to face with it, can we fail to remember that we too must die? As you pay the last offices to the dead, think that thus it must one day be with you, and ask God in the hour of death, and in the day of judgment, to have mercy upon you, and to grant that you may die the death of the righteous, and

that your last end may be like his.¹ If the time you pass in laying out your dead is spent in prayer, in meditation, and in preparation for your own death, each one of your patients who passes away from this world will lead you a step nearer heaven, will fit you more and more to be one of those of whom the angel has said, "Blessed are the dead which die in the Lord: for they rest from their labours; and their works do follow them."² If, on the other hand, you go about your work in a thoughtless manner, if you shamelessly uncover the dead, handle them carelessly and roughly, come into their presence with loud voices and noisy footsteps, if you indulge in all sorts of commonplace conversation and gossip as you perform your last labours for them, you do dishonour to the temple of God, and you accustom yourself to think lightly of death. You lose your power of preparing rightly for it, you get to look upon it as a matter of course, the sense of its solemnity and its awful importance to the soul dies out, and thus, instead of each deathbed leading you nearer to heaven, each will bring you a step nearer hell than you were before. In our great hospitals, where death is of almost daily occurrence, and where it is so lightly spoken of, and too often only looked upon as the necessary prelude to a scientific examination into its causes, nothing but the utmost care on your own parts will ever enable you to look upon it rightly; and when once your

¹ Numbers xxiii. 10.

² Rev. xiv. 13.

awe of it (I do not mean childish terror of it, but intense realization of its importance) is gone, when you have accustomed yourself to stand cold, heartless, and unmoved in the presence of the dead, you will be less of a Christian, and less of a woman, than you were before. Those who feel disposed to spend their time rightly and profitably during their last labours for those of their patients who have been taken to their rest, will find that the beautiful service of our Church for "the burial of the dead" is full of passages on which they may meditate with the utmost advantage; and the collection of prayers at the end of this book contains some designed for their use especially at this time.

CHAPTER VIII.

The various Aspects of Suffering.

“Whom the Lord loveth He chasteneth.”—HEB. xii. 6.
“As many as I love, I rebuke and chasten.”—REV. iii. 19.

IF we are to be able really to help our patients in their times of sickness, it is essential that we should learn to regard suffering rightly. At first sight, and until we have learnt to know better, we are inclined to look upon pain and disease as unmitigated evils; and it is only when we have been taught by experience and observation that this estimate is a false one, that we learn to understand the *healing power of pain*. We have seen that our Lord Jesus Christ learnt obedience by the things that He suffered, and it must be with His people even as it was with Him. Gold must be tried by fire; and a man's soul in the furnace of affliction, otherwise the gold will not be purified, and the dross of earthly passions and earthly affections will mar the soul of man. It is only after suffering that we may hope for freedom from pain, and for the attainment of such perfection as is possible to us in this world.

S. Peter, writing to his converts, speaks thus : "The God of all grace, Who hath called us unto His eternal glory by Christ Jesus, *after that ye have suffered awhile*, make you perfect, stablish, strengthen, settle you;"¹ and S. Paul tells the Romans that we are "heirs of God, and joint-heirs with Christ; if so be that we *suffer* with Him, that we may be also glorified together."² Suffering then unites us more closely to our Lord, and pledges us to follow more directly in His footsteps. It tries us, and thereby deepens and strengthens our spiritual life; for without some such trial the depth and sincerity of our love for God, and our trust in Him, could not be proved. And whilst it draws us closer to our Lord upon earth, it also ensures us a place very near to His throne in heaven; for we read that those arrayed in white robes "are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them."³ Looking to this bright picture of what is in store for us, we may well exclaim with S. Paul, "Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."⁴

¹ 1 S. Peter v. 10.

² Rom. viii. 17.

³ Rev. vii. 14, 15.

⁴ 2 Cor. iv. 16, 17.

As we learn more perfectly to understand the purpose of sickness, we shall less and less regard it as an evil; and we shall learn, both for ourselves and others, to give God thanks for it, and to rejoice that in such apparent evil He has sent us such a real, though painful, help in our upward path.

First we will look upon pain and suffering as a means of teaching us detachment from things of this world. We are all of us, even in our best moments, prone to look upon all matters connected with our earthly life as of greater importance than they really are. Even the work we do for God is at times a means of fostering this feeling. We think we are necessary to those around us, and we rejoice in it; we are told that the work we are engaged in can never prosper without us, and we believe it; we are told that we are necessary to our families, and that without us they would be miserable; and oh, how glad we are to think so! Suddenly illness comes; our work and our families *have* to do without us. It is God's way of teaching us that we are not *really* NECESSARY to either, though we may be, by His blessing, a great help and comfort to both. He raises up others to fill our place, and we are scarcely missed. He is teaching us humility, and showing us how vain it is to set our hearts on helping on His work except in the way and at the times He wills. He is showing us that He does not choose that we weak human creatures should ever so lean upon one another as to feel

that we are indispensable to one another, but that we should put all our trust in Him ; and until we learn this, there will always be bitter disappointments in store for us—the most frequent and the most bitter perhaps for those whom He calls to be nearest to Himself—and ending only when we have learnt to say with the most perfect truth, “Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.”¹

In our times of health and prosperity² we are too apt to forget God. We form our plans without reference to His will. We get to trust in our own strength, forgetting to whom we owe it. We may observe the outward forms of religion ; we may not be openly profane, and may even go to Church and say our prayers, and acknowledge in a general way that all things are under the guidance of Providence, without this formal confession of the principal truths of religion in any way influencing our lives, or preventing us from being thoroughly worldly, though very respectable members of society. For such persons S. James has a stern rebuke: “Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth

¹ Psalm lxxiii. 25, 26.

² Job xxxiii. 14, 16, 22.

away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: and all such rejoicing is evil."¹

If the Lord will. And often in His great mercy He does *not* will that we should carry out the arrangements we have made. In His pity He shows us how weak and dependent upon Him we are; the work which has been entered upon, regardless of Him, is brought to an abrupt close. We are cut off from the busy life of the city in which we had proposed to trade and make money, as effectually as if we had never entered upon it. We lie there helpless, alone, unable to calculate whether the gains we hoped for are lost or gotten, heedless of those social or commercial interests which but a few days before were the very marrow of our existence. God has asserted His power over His servant which He had allowed to lie dormant for a time. The busy world hurries by; events of the utmost importance happen. The sick man hears of them perhaps, but cannot hinder them or alter them. And why? Because God is teaching Him how powerless he is, how dependent upon that Father to Whom he has of late given such slight and formal service.

The woman of the world, fascinated by the all-absorbing life of fashionable society, who is so full of engagements that she has no time to spare for God and her neighbour, is suddenly missing

¹ S. James iv. 13-16.

from the brilliant throng of which she was wont to be the chief ornament; her place knows her no more; her friends enquire for her, and hear that she is ill. And why? Because the God she had no time to serve is claiming His due, and the hours she would not spare for Him from her round of reckless dissipation He is forcibly taking from her thus.

The author, the politician, the man of science, those whose business is in trade or in merchandise, all those who are in any way devoted to the service of the world, and who forget God and their neighbour, are, like the rest of us, subject to those sudden, terrible illnesses. We have seen that those who serve God must suffer, that they may be made more perfect. Here we see that those who are careless and heedless of all religious duties must suffer before they can learn to serve Him at all. It is in illness that worldly people learn to see the great truths of religion in their true lights. It is then that God visits their souls with recollections perhaps of an innocent childhood, of old lessons learnt long ago and forgotten, of good habits formed and cast aside, of pleasures which were innocent, of unselfish enjoyments, of love and tenderness long past. The conscience is awakened; the near prospect of death causes events and intents to assume their right proportions. Good resolutions are formed once more, and good habits resumed or commenced. And who that has witnessed the good

results that by God's blessing follow sometimes on those enforced seasons of quiet and retirement, can ever again deny the healing power of pain, or cease to give God thanks for the souls He saves through suffering?

If no such sudden check as this illness had come in their way, these souls might have been lost. As it is, they will have fearful struggles to go through; but He Whose strength is made perfect in weakness will, if they ask His help, lead them safely through all trials and dangers, till their promised rest is won. "He that sinneth before the Lord, let him fall into the hands of the Physician."¹

Again, illness may be of great use to another class of persons—to hardened sinners. It is very often a direct punishment from God, a punishment which grows out of the sin itself; and sometimes, by bringing the sinner face to face with death, and teaching him to see his life in its true light, it is, by God's grace, the means of leading him on to repentance. Habitual indulgence in immorality, in drunkenness, or in any other vice, is quite sure to bring its punishment with it in protracted and often painful illness; and the enforced cessation of sin which is necessary to a cure, may be the first step towards gaining that habit of self-restraint, the want of which was the first cause of the sin. In this way the illness which was at once the result and the

¹ Ecclus. xxxviii. 15.

punishment of his sin, may, by God's blessing, be the turning-point in the life of the sinner. We may often, without listening to all the details of a sin, which it is not good either for us to hear or for our patients to dwell upon, help them in the work of repentance, and teach them to seek from God's priests that assurance of full forgiveness, and that counsel and admonition for the future, which is theirs alone to give. God will teach us how best to help them if we ask Him ; and we must not fail to ask Him also to bless the good resolutions of our patient, to give him the grace of true repentance, and to help him to persevere to the end.

We must remember, too, that suffering has not only a work to do for the sufferer, but also for those who surround him. It is in times of sorrow and of pain that the Christian may more especially obey that command of his God, "Let your light so shine forth before men, that they may see your good works, and glorify your Father which is in heaven."¹ It is over the dark, rugged pathway of suffering that the Light of the world has shed His most glorious beams. They shone forth in the dark garden, teaching us how to bear mental pain and grief ; they shone forth again amidst the agony of shame, when He, being sinless, was accused of sin ; they shone forth amidst the agony of bodily suffering upon the cross ; they burst forth with the glorious brightness of a soul

¹ S. Matt. v. 16.

at peace with God, when, after the three hours' darkness, He commended His pure soul into His Father's hands. It is thus that, following in His footsteps, the holy ones of God have shone forth as lights before the world, when, through pain and torture, they have entered into the presence of their God. And why should not we be saints and martyrs too? God has laid on some of us heavy crosses; but He has done so not that we should sink under their weight, but that turning with loving faith and trust to Him Who doeth all things well, we should bear them patiently after our Lord, and that in our darkest hours of suffering, and when we enter into the valley of the shadow of death, we should, by His grace, let our light so shine forth before men, that they may glorify God. If Christ had set us no example of patient suffering, there would be something wanting to us, and something lacking in the perfection of His humanity. But God willed that He should suffer, to teach us how to do so too; and each one of us who in the hour of sickness or of death follows (though, alas! it may be afar off) in the footsteps of our suffering Lord, and teaches another by his example how to suffer and to die, has done a work for Christ which He will in nowise despise.

If the atmosphere of the sick-room be one of gentleness, patience, peace, and hope, it influences for good all who enter it. It helps them to realize the value of those virtues; it teaches them to strive more earnestly to conquer their besetting sins,

so that by God's mercy they may hope to die as calmly. Many of us can remember that our first strong religious feelings have their roots in the grave of some dear friend or relative; and many of us can remember, too, that we have had all our lives since to give God thanks for the lessons we have learnt from one on whom He has laid His hand in that chastening which for the present seemeth grievous, but which we know worketh for those who bear it patiently a far more exceeding and eternal weight of glory.

Let us, then, who tend the sick try to learn all we can from them; for God gives us great opportunities in this way of deepening and strengthening our spiritual life, and not only our own, but that of others. He very often gives us opportunities of helping the relatives of the sick or dying person upon whom we are in attendance. Their hearts are opened and softened by suffering, the ground is prepared to receive the good seed, and we are privileged by God to be the instruments of sowing it. Our opportunities may come to us in the ward of the hospital, and in private nursing alike. Let us be on the watch to avail ourselves of them as they arise, and prayerfully, lovingly, and faithfully to minister to the needs of those souls which, though the bodies they inhabit may be well and strong, are yet perhaps well-nigh sick unto death. But let us also in our turn be ready to learn from them, should they be wiser in the things of God than we are our-

selves. It is nothing but spiritual pride and presumption to suppose that we shall always be the ones to teach and never to learn. As our experience deepens, so will our humility (if we are real followers of Him Who was meek and lowly of heart) grow deeper too, and we shall own with thankfulness that, in whatever position God places us, He always gives us something to learn and to profit by.

God does not always deal with the souls of men after one rule ; and though sometimes He draws us on to lead holy lives, and die happy deaths, by the force of example, He also warns us of the terrors of unrepented sin by letting us witness very terrible death-bed scenes, or very fearful instances of suffering which has no healing power. It seems sometimes as if in His justice He was already punishing a lost soul in this world, to teach us to realise how terrible eternal punishment must be. When He calls upon us to see such cases as these, we can only look on in awe, and ask Him to have mercy ; and we must let the warning sink deep into our hearts, and strive, by God's help, to let it teach others too. As in the case of a holy, happy death-bed there is much for us to learn, so there is here ; and it may be that God in His mercy is averting such a fate from those who are the companions in sin of the dying man or woman, by letting them see how terrible that death is which is the wages of sin. Many a heart which love could not melt has been subdued by a great fear ;

so that, even in these terrible cases, we may learn to see the love as well as the justice of God, and find in after years that we have reason to give Him thanks for that justice in the midst of which He yet remembers mercy. It may be that some soul who has witnessed such a death-bed, in the agony of terror and remorse, which is not yet repentance, may need our help, and that by God's grace we may be the means of speaking the words which will bring the lesson which God means him to learn home to his heart, and help this poor sinner to turn from the broad way that leads to destruction, into the narrow way that leads to life eternal. How blessed a work is this for us to do, to be made instrumental in saving a soul from death, and thereby to cover a multitude of sins ! It is the very work of Christ Himself. But we must remember that if we are to do such work as this, it can only be by living very near to God ourselves, and constantly seeking His help and guidance in all our daily work.

We have now to consider what our course of action should be with regard to those who suffer. I think, if we turn to the 26th chapter of the gospel of S. Matt. v. 29, we shall find an answer to this question. Our Lord on the eve of His crucifixion prays, "Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt." He prays for release from pain, but only if it be His Father's will. It is in this spirit that we must pray for our patients' recovery, and teach

them to pray for themselves. We are too short-sighted to make it safe ever to pray unconditional prayers. What seems good to us may be the very reverse; and the sickness which, in spite of our prayers, God may see fit to prolong, or the life which He does not see fit to grant to our most earnest prayers, is sure to work some hidden good, either to the sufferer himself, or to those he leaves behind him. At the same time, since God in His mercy has given the healing power to men for His own honour and glory, and for the help and comfort of His suffering creatures, we cannot suppose either that He did not intend us to avail ourselves of it, or that He will be displeased at our asking for His blessing on their labours. The only thing we have to bear in mind is, that there must in all things be submission to the will of God; that in this apparent evil there is a real blessing; that it is our duty to help our patients to discover for what purpose this sickness is sent; whether to teach them faith, patience, obedience; or to teach them to turn from the pursuit of earthly interests, and to serve the God they have too long neglected; or, as at once a punishment and a remedy for some notorious sin; then their prayers, and ours for them, will be directed into the right channel, and God will give such answer as He sees fit.

CHAPTER IX.

Personal Suffering.

“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.”

S. JAMES v. 11.

WE have considered suffering under various aspects as regards other people; but now let us consider it from a personal point of view. There are few amongst us who have not suffered at some time in our lives, either from great sorrow or acute bodily pain, it may be from both. What was the reason of this chastening? How was it meant to help us? Our Father “doth not afflict willingly nor grieve the children of men.”¹ Yet we know that “like as a father pitieth his children, so the Lord pitieth them that fear Him.”² Therefore we cannot imagine that the Father Who loves us would deliberately cause us to suffer needless pain; but we know that “whom the Lord LOVETH He chasteneth, and scourgeth *every* son whom He receiveth. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of right-

¹ Lam. iii. 33.

² Ps. ciii. 13.

eousness unto them which are exercised thereby.”¹ It is then in order that we should become holier that trouble has come to us. It is to unite us to our dear Lord in suffering that pain of body and of mind has been sent to us; and if we really and truly are called by God to serve Him in the work we have chosen, the personal experience of pain is a necessary part of our training. We cannot fully sympathise with that of which we have had no personal experience. It was for this reason, amongst others, that our Lord Jesus Christ, omniscient though He was, suffered so much whilst He was on earth. He knew what suffering meant; and yet that His people might feel that He could sympathize with them in *all* their trials, He underwent the agony of anticipation and the pain of the crucifixion. Shall we not be ready to follow in His steps? Shall we flinch from the pain which He endured? Rather let us, realizing the necessity of this suffering, and the way in which it may deepen our sympathy for those He has committed to our care, thank Him that He has sent it to us, and ask Him to let it make us daily more like to Him. He knows how hard it is to bear; “for we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”²

“Of all things which man must learn, and which it is impossible for him to guess at, the

¹ Heb. xii. 6, 11.

² Heb. iv. 15.

most hidden and the most mysterious is suffering. However tender a man's heart may be, or however quick his intellect, he will never understand the sufferings of others unless he has himself suffered, but will speak of them as a blind man might talk of colours. Hence arises that total and absolute inability of those who have never known suffering to console those who are in pain or trouble. Nothing can make amends for this want ; neither the warmest affection, nor the most extreme devotion. Nothing less than the experience of pain and sorrow in *our own persons* can break down the barrier, and give the power of comforting others. . . . Wise and eloquent as the words of the prosperous may be, one word will be always wanting which would be a comfort. This mysterious word, this drop of holy oil, this voice of comfort, nothing can teach it to the soul but a personal acquaintance with suffering.

“ He who has suffered, who has passed through long years of grief or affliction, of wearying anxiety and fearful forebodings, of secret heart-sinkings, of vexations and weariness, of disappointed hopes and lonely tears—such an one, if he has not received his soul in vain, ought henceforward to pass through life as a living sacrament of Christ's consolation. Such an one is gentle, patient, tender towards suffering. He knows that a sick man has to a certain extent become a child again, and that if he often needs bracing words to stir up the dormant energies of his mind, on the other hand

his weakness requires such indulgent care and watchfulness as a mother might bestow. He who has himself been taught by suffering is skilful in the art of gently turning sick souls to Christ. He will not, like some others, make his zeal a pretext for a harshness of manner which of itself provokes and excites opposition. 'A bruised reed shall He not break, and the smoking flax shall He not quench.'¹

"Welcome the sorrowful as sent to thee by Christ; welcome them as those for whom thou hast learnt, and laboured, and suffered; welcome them as those whom Christ commits to thy care in this world. Thou wilt not need set speech nor studied words wherewith to speak to them. Only open thine heart, and show them the scars which thine own sorrows have left. Tell them that thou too hast known what it is to suffer. Listen to the story of their trials, and answer them out of the fulness of thine heart.

"Thy griefs will disappear before their griefs; thy sufferings will vanish before their sufferings; and thou wilt forget THYSELF in endeavouring to minister to others."²

"The God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen."³

¹ Isa. xlii. 3.

² *From Morning till Evening*—"The Grace of Consolation."

³ 1 S. Peter v. 10, 11.

CHAPTER X.

Spiritual Work.

“If we live in the Spirit, let us also walk in the Spirit.”

GAL. v. 25.

It is almost impossible to work long in any hospital ward without becoming deeply interested in those who are committed to your care; and at times you cannot help being deeply grieved by their spiritual needs, which are often far greater and more serious than their bodily ailments. If you are trying to lead a holy Christian life yourself, you must long to see others doing so too. But you will need much thought and prayer before you help others to tread the path in which we ourselves walk with but too faint and wavering steps. On that memorable night when our blessed Lord instituted the Holy Sacrament of His love, He first, before He taught His disciples, washed their feet. He cared *first* for their bodily needs, and then for their spiritual necessities; and it seems to me that in this respect His example will be a help to us. We have no right to ask for the confidence of our patients before we have earned

it; and to force advice upon people, before we are quite sure they need it, is a sin against courtesy, and a proof of self-conceit on our part; for if we did not feel ourselves in some sort the moral or spiritual superiors of those we advise, what motive have we for interfering with their habits or principles? Then let us show by our attention to the bodily needs of those whom God has committed to our care that we are desirous to do all in our power for their comfort and welfare; and when we get to know them a little, and when a kindly feeling has been established between ourselves and the patients, we shall see whether there is any other help or comfort of which they stand in need which we can give them. We cannot begin to pray for our patients too soon, but we can begin to talk to them about their private concerns much too soon. Even when we feel that a little kindly advice or warning is needed, or when we have reason to believe that a few words might enable our patients to look at their sufferings from a more religious point of view, and that so they might be helped to bear them in a more contented and Christ-like way, it will need great tact to say what is necessary without giving offence on the one hand, or opening the way for "cant" on the other. In order to avoid both of these dangers we must beware never to *force* an opportunity for religious conversation; if we do so, we may very probably fail to do any real good. You must remember that to the souls as well

as to the bodies of your patients you are only a *nurse*, not a doctor. Your great work is to pave the way for the Chaplain, who is the Physician of souls, and to carry out his directions, not to attempt to do his work for him. If you forget this, you will harass yourself with a responsibility which does not belong to you, and which will therefore be too great for you to bear. You will neglect your primary work, the care of your patients' bodies, and by injudicious instruction, by the self-conceit which prompts you to think that you can do the work of God's priests as well as they can do it themselves, you may, and very probably will, injure the souls which you meant to help in saving. As a good nurse obeys the doctor's orders implicitly in matters concerning the temporal welfare of her patients, so she must as implicitly obey the directions of the chaplain in spiritual matters. At the same time she has many opportunities of saying a word in season which may work untold good; and words of simple, earnest, loving counsel, unobtrusively spoken, often sink into the heart and bear good fruit, where "a lecture" would fail.

You will find that little children are an immense help in your spiritual work. Our blessed Lord, when He was teaching the people, took a little child, and set him in the midst. Try and use your little ones as Christ did; make them the centre of your religious teaching. You have perhaps to deal with a ward full of men and boys

of all ages, of different creeds, and in different positions in life, and possessed of very various degrees of religious knowledge. There is scarcely one of them perhaps who would not resent your talking to them, or giving them direct religious instruction; probably the more ignorant they are, the less they choose to own the need of teaching. Also men are for the most part more reticent than women about their thoughts and feelings, and consequently hide them more deeply, and resent any probing of them more acutely than a woman would. If there are boys of fifteen or so, they have too newly escaped from home and school discipline not to resent being "preached" to by a woman. You cannot help being deeply interested in these men and boys, who are dependent upon you in so many ways for help and comfort. You cannot shut your eyes to their faults; and if you are trying to lead a holy life yourself, you cannot help wishing very earnestly to help them to do so too. How then can you teach them without appearing to do so? By the help of little children. It is very rarely that a ward is entirely destitute of Christ's little ones, and you know how sacred your duty is towards them, how great your responsibility is for them. If you take a little child, and show him Bible pictures, and talk to him about them, you will do the very work you are desirous of doing without *appearing* to do it. Often and often shy boys and grown-up men will gather round, and if you make no effort to attract

them, or to talk at them, they will very often begin to ask questions, and talk to you.

Again, you will find that private prayer is most uncommon among the class of people you usually have to deal with in hospitals. Your patients will perhaps attend more or less to the ward prayers; but there is not one in ten who will kneel beside his or her bed and pray privately. In some cases this is because they have never been taught; in others, because they are too shy to do what no one else does. In this matter the little ones will be a great help again. As long as they are in your ward, you stand to them in a mother's place; and in receiving them in Christ's name, you receive Christ Himself as your guest.¹ It is your duty, as you value the safety of your own soul, to see that Christ's little ones are not offended. If by the negligence of those to whom the care of them is committed they are hindered from coming to Christ, "it were better for him" (these are His own words remember) "that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."² Therefore you cannot be too careful that the little ones either begin or continue that habit of coming daily to Christ in private prayer, which is so necessary to their salvation. You should make it a practice always to hear the children's prayers yourself every morning and evening. Call them to you, and let them kneel at your knees as they would at their mother's. See

¹ S. Matthew xviii. 5.

² S. Matthew xviii. 6.

that your own attitude and theirs (even if they are not well enough to be out of bed) are reverent. Show your other patients by your manner that you consider this matter of private prayer one of importance, and you will find that gradually, one by one, those whom you wish to influence learn to think so too, and that by the silent force of example the habit of private prayer is established. It may be also you will discover that, while you are teaching some poor little ignorant one to pray, some one else is listening, and silently learning too; and thus the way is opened for further work. On the subject of the Holy Communion, great shyness prevails. Many of the patients who are communicants do not like to stay, because others do not do so; they feel "all strange" away from their own church, and they do not like to communicate unless some one asks them to do so. In this matter you can be a great help to your patients. Find out who are communicants among them, and arrange, if possible, for them to sit together in chapel, so that they may not feel solitary. See that they have books to help them in their preparation, and for this purpose, if you can afford it, always have by you a supply of some books, sanctioned by the chaplain, that you can either give or lend, as seems best. As far as lies in your power, beware that no one approaches the altar without due preparation and self-examination. If you have several communicants in your ward, it is well to try on the Saturday night and Sunday

morning to make the ward prayers in some sort a preparation, by using some prayer sanctioned by the chaplain, and reading a portion of Holy Scripture bearing upon the subject. Above all, beware that you do not forget your own duty of praying for your patients at such times. Ask God to bless their communion, and to pardon any shortcoming in their preparation ; and for the non-communicants ask that God may incline their hearts to draw near to this most blessed sacrament. Many and many a first communion has been made in a hospital-ward, that has borne blessed fruit in after-life !

It is most difficult to some nurses to deal lovingly and patiently with those whose suffering has been caused by the grosser forms of sensuality and impurity of life. For men of this class you can only pray very earnestly, very untiringly ; but towards the women and girls you have a woman's duty to perform. It may be that God sent them to you that they might be saved from further sin by your instrumentality. The hospital ward has often proved the entrance-gate to the refuge or the home, and women whose sin brought sickness have found healing both of body and soul from their residence in the hospital. You need much wisdom in dealing with these poor women. If you really wish to help them, you must hear much which any sensitive, pure-minded woman would shrink from hearing ; and when you have heard all, you need much tact to blame without discouraging, and to advise lovingly and tenderly

without showing too much of the shrinking which such a tale of sin inspires. Christ came to save sinners because He *loved* them. Ask Him to give you love like His for the sinner, whilst He teaches you to hate *sin* ever more and more. This pure love will do more to win sinners to Christ than any sternness will do. The sympathy, the moral and religious support of a good woman's approval, will be the greatest help to a poor weak "sister" whose heart is touched by the grief of true repentance, and whose bitter shame is almost ready to turn into despair unless some other woman will show faith in her repentance and hope in her future. And for your encouragement and consolation refer to what S. James says in his epistle:¹ "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

We are sometimes asked to read to our patients, but we must beware at such times of overwearying them. Their minds, like their bodies, are weak, and though their souls need nourishment, it must be given, like that to their bodies, with moderation and discretion. A short passage of Scripture which gives them subjects for meditation after the reading is over is best; and for this reason the gospels and epistles for Sundays and holy days, and the Psalms, are most suitable for bedside readings.

¹ Chap. v. 19, 20.

Your selections from devotional books should be on the same principle. Choose short passages containing some decided lesson, or giving hope and comfort. Let it sink into the heart of the hearer. By this means your readings will be most useful, and the least fatiguing of any.

Our patients need much help in their preparation for death, and this is a most important part of our spiritual work. It should be done under the chaplain's directions. If we ourselves are afraid of death, our help will be of little value. If we can speak of it calmly and hopefully, as a thing to which by God's blessing we look forward without fear, and if we are ready to go hence when our Father calls us, we may by speaking of death in a quiet, natural way as the beginning of a holier, happier life in another state, do much to help those to whom it is a terror. We can pray for them, we can help them in many ways to feel the parting with all they love on earth less acute both to them and to those from whom they regret so naturally to be parted. We are often aware of danger to life, which would be increased if the patients knew of it themselves. We cannot warn them directly, therefore, of the awful change which may be so near; but if we speak hopefully it must be on this ground, that life and death are in the hand of God, and that He will order things as He sees fit; and we must try indirectly to prepare our patient for death, urging upon him the forgiveness of injuries, true and heartfelt re-

penitance for all his sins, and reminding him of the duty of earnest prayer, that whether in sickness or in health he may be devoted to God's service. We have no right to hold out false hopes any more than we have to alarm a patient by telling him the truth, when doing so may cost him his life. We must be more earnest than ever in our prayers when we thus see a patient in unknown danger. If the end is very near, and no one else has warned him, we must do our best, God helping us, to supply such a grave deficiency, and we must strive very earnestly to turn the last thoughts of the dying person to that God in Whose presence he is so soon to appear.

In trying to minister to the spiritual needs of your patients, you must remember that you can never teach them as much by your words as you can by your *example*; and if you wish to do them any permanent good, it must be by trying, with God's grace, to live an unobtrusive but earnest, consistent, Christian life among them. You should beware of letting yourself, or those you minister to, look upon *feelings* as a test of their religious life, and never encourage conversation about them. Excitable feelings which have no practical result, great professions of love to God from those who in their daily life fail to show forth the fruits of the Spirit, are worse than useless. We should aim, both for ourselves and for others, at a calm, unemotional religion, which shows its depth of love to God in quiet, unobtrusive acts of service,

and earnest, though unspoken, faith in the Father, Who doeth all things well. Our *feelings* vary with every change of the bodily health, and the soul which to-day is, as it were, rejoicing in the very presence of God, may to-morrow be cast into the lowest depths of despair. It is only when we know in Whom we have believed, and have learnt to trust in Him and serve Him alike in joy or desolation, that there will be a great calm.

CHAPTER XI.

Prayer.

“Pray without ceasing.”—1 THESS. v. 17.

“I exhort therefore, that, first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for this is good and acceptable in the sight of God our Saviour.”

1 TIM. ii. 1, 3.

A NURSE’S prayers should be threefold—for herself, for her patients, for her fellow-workers.

First for herself. I think the necessity of prayer for ourselves is too obvious to need much comment here. Each one knows her own faults, and therefore knows what she has to ask of God; or, if she lack this most essential knowledge, she can gain it by prayer. Still, there are a few sins against which a nurse should be peculiarly on her guard, and pardon for which, or preservation from which, she should ask most earnestly of God. If you are a good nurse, it may be that you are not very humble. It may be that when owing, humanly speaking, to your care, your patients recover, you do not give God the glory. If it is so, your work, looked at from a spiritual point of view, will never prosper.

Instead of leading you nearer to Christ, it will but alienate you from Him. When patients are grateful, and doctors complimentary, pride is very apt to step in; therefore ask of God humility. Besides humility, *patience* is most necessary. Patience to give gentle answers to those whom suffering makes fanciful, ungrateful, impatient, irritable; to bear with those who are disagreeable and repugnant to us; patience to do unpleasant services for all with equal willingness; patience in fact to bear and forbear as Christ bore with men when He was on earth. You will soon see in what form impatience, which is one of the most besetting sins of a nurse, is likely to attack you, and then by God's grace you will watch and pray against it.

PRAYER FOR YOUR PATIENTS.—You must remember that no two souls ever come into contact without reason; nor do they ever live, even for a short time, together without mutually influencing one another. This contact has nothing accidental about it; it is ordained by God for some good purpose, and you must strive, by His help, to find out what that purpose is. Your patients are continually changing; you are brought into such close intercourse with one after another as perhaps few others are. A great power for good or evil is in your hands. Pray that you may use it aright. You must learn to see in your patients not only bodies, but souls that God has for a time committed to your care and tenderness; but to deal

with either souls or bodies without first praying to Him would be but presumption. *He* sent them to you ; and you must ask Him to teach you *why* He sent them to you. They might have gone to some other hospital, or they might have gone into some other ward of this very hospital, but God willed that they should come to *you*. Then what do you think is your first duty on "taking-in days," or at other times when new patients come to you ? Surely this, To ask God in His mercy to enable you to do your duty by those whom He has that day committed to your care ; to ask Him to bless your care of their bodies ; and to teach you how best to help them, and to sympathise with them, in whatever trouble they may be ; how best to minister to their needs, both of soul and body. Your prayer for them must not end here. At other times, when you kneel in prayer, you must lay their burdens of sin, of sorrow, of suffering, at the foot of the cross, and ask God to relieve them, for the sake of Him Who hung thereon. You will see some in great suffering, some dying, some getting better, some impatient, some likely to lead no better lives when they leave the hospital than before they entered it. Pray for them all individually, according to their several needs. Some are oppressed with family cares. The bread-winner of a family is laid low by sickness, and no one is left to provide for the wife and little ones at home. Hearts are sore oppressed with grief about a son or a daughter gone astray.

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You think you cannot help them; but you can. You can listen patiently and sympathisingly to their tale of trouble; you can pray for them daily; you can remember their needs at your next communion.

Souls are saved by intercessory prayer, and for this great work you have ample scope in your ward, in the care of the family God has given you. But you must remember that intercessory prayer has its peculiar trials, and its apparently great disappointments. And you must be prepared when you are thus in your daily life brought into close communion with the souls of suffering men and women, to suffer as our Lord did. You are, if you will it, brought into close union with the spiritual sufferings of Christ. You realize in some faint degree what the agony was and is to Him of coming in contact with souls He died to save, and yet who would not be saved. But though this deepened sympathy with Him is a very great and holy privilege, it is also a very real share in His cross. You strive for your patients in prayer; you, as it were, wrestle for the possession of their souls with the powers of darkness; and yet, for some reason unknown to you, your prayers seem to be unanswered; as far as you can tell, those over whom your heart has yearned pass away from you just as they came. They may be grateful, they may be attached to you, and yet, as far as you can see, they are not one whit more disposed to serve God than they were at first. This cross is

a hard one to bear—the cross of earnest, heartfelt, prayerful work ending in apparent disappointment. You must be patient; the burden is too heavy for you alone, then lay it at the foot of the cross. You know that the servant is not greater than his Lord; why should you expect to do *more* than your Master did? Is he that is sent greater than He that sent Him? How many souls our Lord came in contact with who would not give Him entrance, even when He came to them Himself in His human form; and if they would not hear Him, do you think that there is anything so more than Christ-like about you that they should hear you? No indeed! Then lay your burden at the foot of the cross; tell Him Who hung thereon how it grieves you that you can do so little for Him; ask Him to bless the labours of others among His servants to the good of these souls, that they may be enabled to do for them what it has not pleased Him to let you perform. Surely you may trust the matter to Christ, as He did to His Father. We know that for Him this agonizing load of the wilful sins of others was never removed; perhaps it is not removed even now; for still the sins of earth cause suffering in heaven, still they crucify the Son of man afresh, and put Him to an open shame. But in spite of all this cruelty and ingratitude He ever liveth to make intercession; and if you would sanctify this Christ-like suffering for the sins of others, you must not only grieve over the sinner, but you must ever live to make

intercession. You must live on, praying patiently, often wearily, for the souls He died to save. Praying on still in faith, though no answer seems to come; praying ever most earnestly when you are most hopeless; praying still when others leave off praying; praying with that faith the reward of which will never be known till the last day. Praying because in His bitter grief over perishing souls your Master prayed unceasingly; praying because when you can do nothing else you still can pray, and as in suffering so in prayer, become more Christ-like.

Never do your patients need your prayers more than when they lie upon their deathbed. Our Church recognizes this need in the Visitation service, and tells us that, as our sick brother or sister cannot pray for themselves, we must pray for them. The beautiful commendatory prayer you can all find in your Prayer Book; try then to say it in your heart, if not on your knees, beside each deathbed at which you are present. Sadly indeed will you fail in your duty as a Christian if you do not, to the utmost of your power, help the parting soul to make its peace with God. If once you realized that "as the tree falls so must it lie, as a man dies so must he be, throughout the length of eternity," you would be much more careful in this matter. It is in our dying hour that the powers of good and evil wrestle most fiercely for the possession of our parting soul; then, as you would fain have the prayers of all good people in

that terrible struggle, do to others as you would be done by. Join your prayers to those of the powers of light, strive in prayer that, by God's mercy, the soul may have grace given it to repent, that forgiveness may be granted to it, and that it may enjoy His eternal peace.

PRAYER FOR YOUR FELLOW-LABOURERS.—You work with three distinct classes of persons—the chaplain, the doctors, and the nurses. For each of these you are bound to pray. The work of a hospital chaplain is one of peculiar difficulty. He has not your opportunities of becoming intimately acquainted with the patients individually. It is difficult for him in many cases to have such private intercourse with them as he would wish, and he is often obliged to deal with them as a class, when he fain would minister to them as individuals. You can help him in many ways. First of all by praying for him; then, as far as your own ward is concerned, by smoothing the way for him, teaching your patient to look up to him as a spiritual father, a friend, and a counsellor; helping those who are shy and reserved to begin a friendship with him, telling him some of the troubles that weigh upon their minds; and then asking God to give him grace to lessen the burden for them. We are bound to pray for all the “ministers and stewards of God's mysteries;” but for none so much as for the one under whose immediate care He has placed us.

FOR THE DOCTORS we should pray as much as

for ourselves, and somewhat in the same way. We ought to ask God to bless their labours, to give them grace to remember that life and death are in His hands, and that success in saving life or curing diseases must be sought from Him; and when success is granted, that thanks must be given to Him. If, when we know that a surgeon is about to operate, we do not pray for him and for the patient, we neglect a great means of furthering his success. If we know that a doctor is neglecting his patient, though we may not be in a position to remonstrate with him, we can ask God to help him to remember how great his responsibility is, and to act accordingly.

FOR THE NURSES.—We are each of us, whatever our profession may be, bound especially to pray for those who are fellow-labourers in it; and surely, in such a profession as ours, where so much depends on the work being undertaken and carried on from high motives, our prayers for one another cannot be too frequent or too earnest. Pray then for those you work with; pray for those you train; pray for those who trained you; pray for hospital nurses as a class, that they may all do their work from high and holy motives; pray for them as individuals, as you see their several needs and temptations, and God, Who heareth prayer, will answer you as He sees fit.

Pray also for all who have the management of the hospital, that in all they do they may be actuated by a sincere desire for the glory of God,

and for the welfare of their suffering fellow-creatures. Do you think too much has been said about prayer? I think not; for it is the very marrow of the spiritual life. You are to be a *Christian* nurse remember. Look up then to heaven, and ask what Christ is doing now, as He sits at the right hand of God. The answer comes down to us: "He ever liveth to make intercession." Then believe me when I tell you that there is no more Christ-like work on earth than that of intercessory prayer.

CHAPTER XII.

Holy Communion.

“As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.”—1 COR. xi. 26.

PRAYER *alone* will not be all you need to strengthen you to fight the good fight of faith ; prayer *alone* will not enable you to fight against your spiritual foes ; prayer *alone* will not give the heavy-laden rest. You must draw nearer to Christ than you can do in prayer ; you must be united to Him in such a close union, that you may be able to say, without presumption and without exaggeration, that He dwells in you, and you in Him ; then only can you do your work in a truly Christ-like spirit ; then only can you learn to say of all you do, “Yet not I, but Christ Who dwelleth in me.” At times, if you try to live up to the standard I have set before you, you will feel lonely and cast down perhaps, and very heavy-laden ; but you will learn, as time goes on, that you need not be alone, for *Christ* will be with you. You will not be *hopelessly* weary and heavy-laden, because One has said, “Come unto *Me*, all ye that are weary and heavy-laden,

and *I* will give you rest.”¹ You, who have made some sacrifice for Him of home or friends, will find a new home with Him, a home from which you can never be called upon to part, and that will never pass away. “There is shelter in His Church on earth, and *home* in His Church in heaven.” When once you have learnt in all your work to set His example before you, love for Him must follow. But even before you learnt to love Him—oh wonderful and beautiful thought!—*He* loved YOU,² and gave *Himself* for YOU. In the realization of that great love, of that perfect sympathy, you will learn to live for Him alone. He is very near us always; but you can never draw so near to Him as you can in the blessed Sacrament of His Love, when He dwells in you, and you in Him. In that blessed union the greatest happiness and peace will come to you. By His perpetual presence in your heart your soul will be strengthened and refreshed; the weariness will pass away, and only the love and the support will remain. No poor words of mine can tell you what this blessed Sacrament may be to you. With it you can do all things, bear all things, hope all things. Without it all your noble purposes will fail, your high aspirations will fall to the ground, the burden of despondency will never pass away, the weariness and anxiety of your work will never end in rest. With it you can do all things, through Him that strengtheneth you, because the strength you gain is not of this

¹ S. Matt. xi. 28.² 1 S. John iv. 10.

world. It is the strength of Christ Who dwells in you. It is the love of Christ, Who is love itself, carrying you through all difficulties, all trials, all sorrows; leading you upwards by the way He trod Himself to the land that is very far off, where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.¹

Are you oppressed with the burden of your sins? Do you feel that you cannot work for Him, when your sins rise up like a cloud betwixt you and your God? The form of Confession and the Absolution precede the act of Communion, and a broken and a contrite heart God will not despise. If you are truly penitent, you will need all the strength you gain from the dwelling of Christ in your soul, to fight manfully under His banner against sin, the world, and the devil. Listen, then, to the gracious words in which you are assured of Christ's forgiveness, and then, with a humble and contrite heart, draw near and receive your Saviour into His temple, which is purified to receive Him. Are you weary with your work, or heavy-laden with its many cares and responsibilities? Listen to the comfortable words of Christ Himself, then rise above all the petty cares of this life; join, as you are invited to do, in the Angels' Song, and with holy joy and awe receive the Prince of Peace into your trouble-laden soul. Are you oppressed with the burden of other people's

¹ Rev. xxi. 4.

sin, the sin of those you have the care of, and over whom your heart yearns because they will not repent? Surely, if man is less unworthy at one time than at another to draw near to God, it must be in that short interval of his life when, his sins confessed and pardoned, with Christ dwelling in him, he is moved to plead, by the death of Christ, to his Father in heaven for pardon for one more sin-laden soul.

Are you in perplexity as to how best to deal with your patients? how best to ensure their real good? how best to help and comfort them? Do you earnestly desire their recovery, or the gift of some particular grace, or of some great temporal blessing? Seek it for them as you kneel before the altar.

Have you some great blessing to yourselves or your patients to thank God for? Render your thanks to Him who died for you, and who is present on the altar. Render Him thanks as earnest and heartfelt as your prayers for what He has given you were, and in a joyful and thankful spirit dedicate yourself, your soul and body, to be a reasonable, holy, and lively sacrifice unto Him. It is when you are made one with Christ, and Christ one with you; when you are, through Him, made one with each other, that, conscious of His indwelling, you may venture to hear *any thing* that His people need to tell you without fear of harm to yourself, sure that His strength is sufficient for you, sure that with Him dwelling in you,

you can love His poor erring children in some faint degree as He loved us ; for He loved us, and gave Himself for us, in spite of our sins, which must have been more terrible to His purity than our sins can ever be to one another. But though I thus urge upon you the great blessing that may, nay is sure to, come from Holy Communion, and though I feel most strongly the necessity of every nurse who would do her duty lovingly and faithfully as in God's sight being a regular and frequent communicant, yet I must remind you also of S. Paul's most solemn warning, and urge upon you never to come to the Holy Communion without self-examination, so that the confession may be no mere form of words, but that you may know *what* the sins are for which you express such deep contrition, and *feel* the penitence you profess. Also it is well to make up your mind beforehand what it is which you especially desire to ask of God, either for yourself or for others, when you thus come into the more immediate presence of your Saviour. You can see how unwise it would be to go into the presence of some one who was willing to give you almost anything you asked, and then to spend all your time thinking what it was you wanted, and at last, from want of forethought, going away without having asked anything, or perhaps having forgotten to ask the very thing you needed most. Want of forethought may take away half the use of your Communion times, so be careful beforehand to know definitely what you

have to ask of God, and then the time spent before the altar may indeed be doubly blest—firstly, by union with Christ; secondly, by prayer for yourself and others.

Having tried to rouse your love for this Holy Sacrament, and your desire to receive it frequently, I will conclude with S. Paul's warning: "Let a man *examine* himself, and so let him eat of that bread, and drink of that cup." (1 Cor. xi. 28.)

CHAPTER XIII.

Night Duty.

“Let us not therefore sleep, as do others; but let us watch and be sober.”—1 THESS. v. 6.

WE have seen that it is the duty of a nurse at all times to watch and to be sober; but it is never more so than when she is left in charge of a ward, or of a single patient, at night. She is under less supervision, and therefore she is in a position of greater trust and of greater responsibility than during the daytime. Many patients are much more ill at night than they are in the day; and how they are nursed then makes a great difference as to the rapidity of their recovery, if it does not retard it altogether. There is sometimes a well-founded complaint made in the morning that the night nurse, by neglect or mismanagement, has undone all the good that was done in the day. This neglect often occurs, because the night nurse thinks there is no one to look after her, or to know whether she does her duty or not. Consequently food and medicine are not given, and the patient is left alone whilst the nurse goes off either “to

have a little rest," or to gossip and amuse herself, often in no creditable or sober-minded way, with others as careless as herself, or with those who, if they attend to their wards properly during the day, ought to have been in bed some hours before. To such nurses as these the admonition of the apostle comes as an earnest and solemn exhortation, "Let us watch and be sober." The greater our responsibility, the greater should be our watchfulness. A rule is usually given, that in wards where there are no serious cases the nurse should go round at fixed intervals to see if all the patients are going on well, and to attend to those who need her services. But too often the complaint is, that no nurse has been seen in the wards for as much as two hours together, and that the patients have suffered much from her neglect. If this conduct is allowed to pass without censure by the head of the ward, great blame attaches to her. If she can clearly prove that such neglect of duty has occurred, or that the night nurses, instead of taking care of their wards, have been entertaining themselves in any of the ways mentioned above, she should at once report them to the proper authorities, or else what began perhaps in thoughtlessness will end in making the nurses thoroughly untrustworthy.

- As long as nurses are determined, let their faults be what they may, to screen one another from blame, and to conceal all misdemeanours from those in authority, there can be no discipline, and the work will never be done from right motives.

As for the night nurses themselves, the remedy rests in their own hands. Their religious principles, and the pride they ought to take in their work, should make them do it to the best of their ability, and ought to be strong enough to prevent any need of their being found fault with. But if this is not the case, let them remember that although those in authority may never hear of the way in which they neglect their duty, yet that they can never escape from the observation of the unseen but all-seeing God, who shall neither slumber nor sleep.¹ Should they be tempted to say, "The darkness shall cover me," let them remember that the darkness is no darkness to Him, but the night is as clear as the day; the darkness and light to Him are both alike.² To this great God they are accountable for *all* their actions, alike those which they do in the presence of their fellow-men, and those which they do in the supposed secrecy of the night; and for all alike they will have to answer at the great and awful day of judgment, when God shall judge the *secrets* of men by Jesus Christ.³ How will they answer then, when their Lord reminds them of the good works they had such ample opportunity of doing to His people for His sake, and for the neglect of which they may be sentenced to take their places with those who are cast into hell for ever? Their opportunities came to them in the night season

¹ Ps. cxxi. 4.² Ps. cxxxix. 10, 11³ Romans ii. 16.

and no *man* knew whether they used them or neglected them; but God, Who, keeping His people, slumbereth not nor sleepeth, saw the secret acts of unkindness, the secret neglect of duty, the secret indulgence in bad habits which went on in the night, and at the day of judgment, when the secrets of all hearts will be revealed, He will bring to light the hidden things of darkness, and will make manifest the counsels of the heart,¹ and punish all such sins as they deserve. Let the night nurses feel that the particular trust reposed in them should make them more watchful and careful to do their duty by their patients, and instead of doing as little as possible for them, try, by God's blessing, to make the hours of the night watches, which are so trying to those who by reason of their sufferings cannot rest, as full of comfort as possible. Many a weary sufferer may be cheered by a few kind words, or a little sympathy; and if you can spare time conscientiously from your other patients to listen to some tale of individual trouble or repentance, you may make the night hours pass profitably and happily to those who need such comfort. Our spiritual work finds as full scope in the night time as in the day, and one part of it perhaps more so. We all have noticed how much more frequently our patients die either in the night or just as the day is dawning, than at any other time; thus God gives those who serve Him in the night great

¹ 1 Cor. iv. 5.

opportunities of helping by their prayers those who stand in the greatest need of such help. Let us not fail in the work God gives us, but lovingly, faithfully, let us plead for His mercy on those souls which He calls out of the darkness of this world, that they may be permitted to rejoice in the brightness of His presence for evermore.

It has been beautifully said, that from all countries the voice of prayer and praise ascends to God unceasingly both night and day, and that in the night watches those voices rise upwards from the hearts of His suffering people, and that thus they by night stand in the house of the Lord, in the courts of the house of our God.¹ There is no question that in suffering the soul, if it bends its will to that of God its Creator, and bravely and patiently endures hardness as a good soldier of Jesus Christ, is brought into very close communion with the sufferings of its Saviour, and that in the restless hours of a sleepless night, as much as in the daytime, such a sufferer lifts up his hands in the sanctuary, or holy place of God's presence, and praises the Lord; nor can there be any doubt that to such a faithful bearer of the cross, the Lord, Who made heaven and earth, gives His blessing out of Zion.² Be it our part to join in this night service of prayer, to encourage others to do so also; and, together with all true servants of our Master, join in praising the Lord.

¹ Ps. cxxxiv. 1.

² Ps. cxxxiv. 21.

CHAPTER XIV.

Private Nursing.

“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”—GAL. v. 13.

It is when a nurse leaves the hospital in which she has been trained, and undertakes private nursing, that her religious principles will be put to the severest test. If she does her work from the highest, holiest motives, she will be as trustworthy when she is free from the supervision exercised over nurses in the hospital as she was in the days of her training. Increased responsibility *ought* to bring increased watchfulness and care; but do they always do so? I am afraid our experience proves the contrary to be the case, though, of course, there are some bright exceptions to this as to other rules. The frequent complaint in a household where sickness is rife is, that hired nurses are more trouble than good. They give themselves airs, and want constant looking after, because they are not trustworthy. Now this want of trustworthiness is entirely due

to the want of sound religious principle in those who undertake the work of nursing. It shows that their lives are not influenced as they should be by S. Paul's golden rule: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men."¹ This rule holds good for all who serve, even though, in the usual acceptation of the term, they are not servants. After all, their position is but little different, as I have shown in another part of the work. There can be no question that, wheresoever a nurse is placed, she owes obedience and respect to the doctor under whose orders she works for the time being; and now can we *all* of us say with perfect truth and honesty that we never knew nurses who were less careful in carrying out a doctor's orders in their private nursing than they were in the hospital ward? I am afraid we cannot; and why? Because, instead of undertaking their work as the servants of Christ, and doing the WILL OF GOD from the heart, they are doing it from some lower motive. Love of the work may do a great deal; but it cannot overcome the weariness, the irritability, the slackness, the carelessness, that at times assails the best of us. It is only by that constant watchfulness that

¹ Eph. vi. 5-7.

results in daily self-examination, and by prayer, that they can go on as quietly and regularly performing duties (which at times are wearying from their very monotony) as if they were under the constant supervision of the hospital system. The hospital was their training school. In private nursing they have to practise what they learnt there; and their feeling of loyalty, and the love they owe to their training school, ought to make them anxious not to bring disgrace upon it, but to show in their daily lives the practical value of the lessons they learnt there.

A nurse who gives herself airs, puts servants to unnecessary trouble, shirks her work, sleeps on her watch, is careless about obeying the doctor's orders, cross and unkind to her patient, overbearing in her manners, rude to the relatives and friends of her patients, slovenly and untidy about her work, given to gossip, apt to repeat what has been perhaps incautiously said before her as to family affairs, is one who, however specious her manner may be, will bring disgrace upon our profession wherever she goes. It is owing to such women as these that people who would be thankful to profit by the skilful attendance of a trained nurse, yet shrink from introducing such an element of discord and discomfort into their families. It is this prejudice (if we can fairly call it so) which we have to live down, and we can do so effectually only by regulating our lives by that rule of S. Paul which

I have quoted above; and when once we have learnt to do all our service as to God and not to man, and to work for Him and for our patients for His sake, we shall find the prejudice against our service will die out, and our work will be valued as it ought to be.

S. Paul tells us to work with fear and trembling. This does not mean that we are to be in terror of those around us, or that we are to render that obedience to our patients which would be no real service or kindness to them. It relates rather to the spirit in which we ought to do our work as in God's sight. Great responsibility often rests upon us—responsibility which ought to humble us, and teach us to trust in the strength of One greater than ourselves. True self-reliance, and calmness in the midst of danger or in the conduct of a critical case, is the result of this trust in One who taught His great apostle to say, "I can do all things through Christ which strengtheneth me."¹ We may well fear and tremble, if in our pride and arrogance we think we are able by our own skill and attention to orders *alone* to bring a bad case through; but if, fearful of failure and conscious how much rests upon us, we seek the help of Him whose strength is made perfect in weakness, and do our utmost, by care and attention, by strict obedience, by thoughtful, unselfish care for those committed to our trust, we may hope for every blessing upon our work.

¹ Phil. iv. 13.

S. Paul tells us that we must serve with "*good-will*." There are many temptations in our work to serve God without this good-will, which is like the gleams of sunshine on a cloudy day. Our patients have much to bear. Their lives are overcast by trouble and by suffering; but we can do much to cheer them and to comfort them, if the services we render them are the outcome not merely of duty, but of good-will. To be bright and cheery; to have a pleasant word and a kind smile; to be ready to render any little service which is perhaps not exactly our duty, but which gives pleasure; to take a real interest in our patients; all these are the results of good-will. It answers from a selfish point of view; a bright unselfish person is sure to attract friends, and to be welcome wherever she goes. But the test of whether this good-will is the result of natural disposition, and a desire to please, whether it has its root in religious principle, will become manifest when we see how it stands the wear and tear of daily petty annoyances. This good-will may be acquired to a great degree by a persistent effort to attain it; and all of us who have charge of the sick should try very earnestly to gain it.

In private nursing, besides being in a position of greater responsibility towards our patients, we are also in a position of greater trust as regards the food, wine, and spirits required for the sick-room, or for our own use. If a nurse asks for certain things, it is supposed that she does so

because they are necessary either for herself or the patient; and in most households they will be given to her as a matter of course, and without further enquiry. We must be very careful not to abuse the confidence thus reposed in us, and try to be as careful when unlimited supplies are placed at our disposal, as we are obliged to be with the limited allowances of which we have the control in the hospital. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."¹

Gossiping and mischief-making in a household are also great temptations to a nurse when her patient is not ill enough to require her whole attention. It is a common and a great complaint in many households, that a stranger coming in in this way for a time unsettles the whole household. Now this complaint can only arise from the gossiping and tittle-tattle of the new-comer. If she keeps her place, and attends to her own work, she can be nothing but a help; but if she once gives way to idling and gossiping, there is no end to the mischief she may do. Therefore, as a matter of principle, and for the credit of our profession, we must all be on our guard against this great fault.

We are all of us sufficiently educated to have some resource in ourselves to fill up idle moments; and between reading, letter-writing, and needle-work, our time need never hang so heavy on our

¹ S. Luke xvi. 10.

hands as to reduce us to the necessity of gossip at times, when our patients do not require our attention. We need, of course, our regular hours of relaxation and social intercourse, and we cannot work well without them; but we should not, in addition to this, take every opportunity of going a message from the sick-room to have five minutes' chat with the persons to whom we are sent. This bad habit is the narrow end of the wedge; and we shall soon find the five minutes increase to ten, and so on, until unconsciously we become thorough dawdles and gossips, and quite untrustworthy.

A great danger to our spiritual life lies in our inability to avail ourselves of the external helps to religion. Very often we are necessarily deprived of the services of the Church, and of the Holy Communion. One great temptation then will be, from carelessness in our religious habits; one great safeguard will be in extreme care and regularity in the practice of our private devotions. There is no reason why we should be ashamed to read our Bible, or any other devotional book, in our patient's room, as long as doing so does not interfere with our other duties. In fact, a quiet, unostentatious discharge of our religious duties may be a great help to them, by turning their minds more towards religious subjects than they have perhaps hitherto been. We cannot always leave the sick-room for such purposes; and we must not let false shame deter us from serving God before our fellow-men. Our Lord has said,

"Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels."¹ In order then to avoid this great shame at the last day, let us make up our minds firmly in God's strength not to allow ourselves, either through carelessness or fear of ridicule, to be hindered in our spiritual life; but that, whether we have external helps or whether we have none, whether those we work among are leading God-fearing lives, or whether they are careless and profane, we will yet "press toward the mark for the prize of the high calling of God in Christ Jesus."² That we will, in the midst of all discouragements and temptations, still, as we have promised, prove ourselves Christ's faithful soldiers and servants unto our lives' end.

¹ S. Luke ix. 26.

² Philippians iii. 14.

CHAPTER XV.

On Training.

“Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.”—*PROV. ix. 9, 10.*

WE must not conclude without speaking a few words on one of the most important branches of a nurse's work; that is, the manner in which she is to train others to take their share in our work of mercy. “Those who work for God in our important sphere not seldom fall into the fault of seeking to do all themselves; but in all such work there is much that may be done by helpers. It is natural to an active and zealous person, who sees how things ought to be done, and feels a great desire that all should be done rightly and well, to try to do all himself. But in many positions of life it is far wiser to choose able and faithful helpers, and entrust much to them, directing them when needful, and keeping a general oversight. Thus more work is done, and more hearts and hands are usefully employed, and one spirit

pervades the whole. To set others to work is one great part of Christian usefulness."¹ We are not in a position, it is true, to choose our helpers; but this of course increases your responsibility, because it is much harder to be responsible for the shortcomings of a number of "raw recruits" than simply for our own work. It is one of the difficulties of our position as head of a ward; and if we were not prepared to meet it, we ought not to have accepted the posts we hold. We should have a definite method on which to train our pupils. The regular routine in most hospitals is, as we all know, that the pupil shall begin with the easier work, which in the second chapter we have considered as drudgery, and gradually rise to the higher branches of nursing, being given more and more important work with increased responsibility, until they are competent to take charge of a ward. This system, *fairly* carried out, is the right and proper one. But too often the personal likes and dislikes of those at the head of a ward are allowed to have a most unfair influence on the education of their pupils. It is perhaps impossible to avoid liking some people better than others. Some are so attractive that they make friends everywhere; while others, whose characters are perhaps of more sterling worth, are rendered unattractive by a curt, awkward manner that makes them appear rude when they are only shy. Then again many have great

¹ *Lesser Lights*, p. 42.

faults, which make them perhaps deservedly unpopular, and render them very difficult to deal with. But whatever class of women come to receive their training in your ward, you must remember that you have duties and responsibilities to all alike, and you are bound to give them all their fair share of instruction, and to divide the opportunities of learning the practical part of their work *impartially* between them. In but too many cases the head of a ward only takes pains to teach those of her pupils to whom she has taken a fancy, and who are perhaps more apt for the work than others, and neglects all whom she dislikes or considers stupid to such an extent that they often leave the ward as ignorant as they came to it. It is most unjust and unfair to indulge in these likes and dislikes, and to make them manifest to the objects of them. You can never do your duty rightly in this branch of your work until you learn to hold yourself responsible to God for the training you give to the pupils He has sent you. You may feel that they are unsuited for the work. Possibly they are; but as long as they are in your ward you are bound to do the best you can for them. The more troublesome, and disobedient, and indiscreet they are, the greater need they have of patient teaching and disciplining. The responsibility of dismissing them does not rest with you; and whilst you may, by God's blessing, perhaps, be enabled to influence them for good, they certainly may have a most

beneficial effect upon your own character, by teaching you patience, charity, and forbearance. What would become of us if God were so impatient with our shortcomings as we are with those of our neighbours? Far from His being so, He maketh His sun to shine on the evil and on the good. And in this matter we must strive to follow the example of our Father's love and forbearance, and to forgive others their trespasses as we would have forgiveness at His hand; and not only so, but we must try, by our kindly, genial influence, to bring them to a better mind. As for the stupid ones, there is often a great deal of undeveloped character concealed under a shy, awkward manner; and if you give these people room and opportunity to expand, you will be surprised to see what a change is effected in them. It is wonderful how, by a little care and thoughtfulness, you may draw them out, and help them to develop themselves. They often repay one's teaching far better than those who are quicker to learn, but more heedless in the use they make of knowledge acquired. Those who learn slowly, for the most part learn surely, and are more likely to be useful, high-principled, long-suffering, members of our profession, than those clever, attractive women who become "the pets" of our wards. But we must remember, that whatever our private friendships may be, they are never to be allowed to influence us in our ward. *There* we must be strictly impartial in the treatment of all our

pupils, and do the best we can for all, or else we shall not be doing our work as God would have us do it.

It is very difficult to some people to find fault pleasantly, in spite of their good intentions; they speak so disagreeably or sharply that the reproof has only that most undesirable effect which in common parlance we speak of as "rubbing people up the wrong way." To others God has given the power of reproving both gently and effectually, and those not so blessed should try to imitate such as these, and to acquire this gift of God. But whether we have this power or not, it is wisest to pray first and to scold afterwards. The natures we have to deal with are so various, so complex, and one soul can, with its best endeavour, so little sound the depths of another, that it is never safe to rebuke without first asking counsel of Him "to whom all hearts are open, all desires known." Of course you cannot always take time to say a long prayer; but just to say, "Father, help me and teach me," does not take a second, and is all-sufficient. It is best never to speak sharply (and if we ask God's help first, we shall always have self-control enough not to do this), but to speak very firmly and distinctly, and give your reasons why the forbidden thing is not to be done. You must remember that you are training grown-up women, who will probably have in their turn to train others, and that consequently the unreasoning obedience which you would expect from a child would be misplaced

in your pupils, and would incapacitate them for training others. The same rule should apply to change of work; it is annoying and disheartening to pupils to have their work changed without the reason being given them. They will have to teach others some day, and if they are left in ignorance as to why a certain work was taken from them and given to another, they cannot be sure that they are competent to teach it. It is best to give all your pupils a fair share of approval. Praise is dangerous; but it is well to tell them when they have done right, and at the same time teach them to strive after perfection in their work, not for the sake of excelling others, but simply in order to develop to the utmost the talents that God has given them.

Some people are very much afraid of fault-finding; but however disagreeable it may be to us, we are bound to do it when it is necessary, and to allow our pupils to go on making mistakes, and instead of pointing these out to them only to give them something else to do, is an inexcusable breach of duty, and a great proof of want of moral courage. You may be afraid that you will vex them and dishearten them: but if they cannot bear to be spoken to on these points, they must be *taught* to bear it; at any rate, if you avoid telling disagreeable truths, you are very much to blame, only try to do so gently and prayerfully, and think of the wise old proverb, "Do what thou oughtest, and come what may." You will find that our profes-

sion gives scope for a great amount of reading and study, which we cannot neglect without incurring some blame. God did not give us intellectual faculties in order that we might hide them in a napkin or under a bushel ; and if He has given us the mental power to grasp those higher branches of science which are known in the study of those cases which are brought under our observation, we shall be doing wrong (because we shall be falling short of that degree of perfection which we might attain to) if we neglect to obtain such knowledge. It is our duty therefore to make careful notes of the cases that come under our observation, and to compare them with others of the same disease, so that in time we may form accurate opinions of the nature of various diseases, and be able to report intelligibly to the medical men under whom we work. There are those who say that these matters do not concern a nurse, and that women have no right to read deeply on any scientific subject ; but this is degrading women to the level of mere household drudges. God has given her as good faculties as He has given to many a man ; and she is responsible to Him for the use she makes of them, or for her neglect in the cultivation of them. A nurse's reports are often most valuable to a doctor ; but how is she to make intelligible reports if she is ignorant of the nature of disease ? She will probably, unless she knows what to look for, cram her report with irrelevant facts ; while she will pass over, or state

inaccurately, those which are of real importance. It is most desirable, then, that pupils should read up cases, and compare the written accounts with living instances in the ward, and make their notes *unaided*. These crude performances should then be corrected by the nurse or sister of the ward, and the mistakes (*i. e.* irrelevant matter, wrong spelling, misstatements, and inaccuracies of all sorts) should be pointed out. A corrected copy should be made and entered in a note-book, side by side with other notes of the same disease. After a time, when notes of a good many similar cases have been made and compared, the pupils will begin to have some idea when they see a sick person what is the nature of the disease from which he is suffering, and consequently what they will have to notice in their reports to the doctors. In all these matters you who have to teach must be well in advance of your pupils, and this you can only be by constant study.

Another reason for study is, that knowledge is power; and in the position in which you are placed your power must be altogether of an intellectual character: your authority cannot be enforced by physical strength. Therefore you must be morally, intellectually, and religiously the superior of those you train, and of those under your care. This superiority should extend to all branches of your work; and if you have been thoroughly trained, you should be as perfect in the way you scrub a floor or clean a saucepan as in the way you take

notes of a case. We must be thorough WOMEN in all our ways, however deeply read we may be in those subjects which men consider their special province, but we must be women whose every physical power and every intellectual gift are developed to the utmost for the sake of God who gave them, and devoted to His service.

We shall find that the opinions of the various medical men under whom we work differ very much on these subjects. Some will give us every facility for acquiring an accurate knowledge of the cases under our care, and others will prefer that we should remain in the grossest ignorance on all medical subjects. We can get almost all we need from books; so this need not greatly distress us; but the doubt as to the amount of teaching the doctors will give ourselves and our pupils necessitates our being well read on all subjects, so as to be able to impart that knowledge to them which may be withheld by others. If possible, we should obtain models of various limbs, by the help of which we may teach such forms of bandaging as may not otherwise come under our pupils' observation in the ward; and books on all branches of scientific knowledge connected with our profession, which we can lend them.

There are some things which all nurses must know, and the knowledge of which they must impart to those they train, but upon which no modest woman should dwell longer than she is obliged. Explain such things *distinctly*. Be sure that you

are understood, and then do not allude to them again unless you are positively obliged to do so. It is because women will indulge in a horrible curiosity about such matters, and delight in conversing about them, that the charge of immodesty is brought against our profession. This slur all who train can do much to remove, both by precept and by example. We are placed in a perilous position, and we cannot guard our maidenly purity too carefully, or be too particular in the practice of that reticence which should lead us to keep silence on such subjects, except when we are bound to speak of them.

“Blest are the *pure* in heart,
For they shall see our God ;
The secret of the Lord is theirs ;
Their soul is Christ’s abode.”

The more conscious we are of Christ’s indwelling, the less likely we shall be to say or think anything which would be displeasing to so pure and holy a guest. We need not fear our modesty will suffer from the simple knowledge of such things ; for “unto the pure all things are pure : but unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled.”¹

In all our dealings with our pupils we must remember that we are entrusted by God with a mind still undeveloped, which we are bound to cultivate for Him ; and we must ask His help in our

¹ Titus i. 15.

work, and His blessing upon it, or else, though we may help to produce a number of clever women, they will all be tinged with that glorification of self, that worship of the intellectual faculties, as of a thing apart from God, and due only to human nature and development, which is one of the curses of the century we live in, and which is the ruin (religiously speaking) of so many of the talented women of our own day. It is one of the most prevalent forms of spiritual pride, and we are therefore, as Christian women, bound to be especially on our guard against it.

A woman who cultivates her intellectual gifts because they are talents entrusted to her by God for the use of her neighbours will not make such a brilliant figure in the intellectual world; but that little portion of it which is her special sphere of action will be the better and the happier for her presence and her knowledge. A woman should be an unobtrusive, holy influence, pervading the world as the holy angels do, working silently, faithfully, perpetually, and unobtrusively. And your training will be deficient in a most essential point, if your pupils, instead of working in this quiet unobtrusive way, are always using "long names," and parading their knowledge, without turning it to practical use.

"Thou mayst of double ignorance boast,
Who knows not that thou nothing know'st,"

was a favourite quotation of one who was deeply

read in all branches of science and literature, but who had learnt that all his acquired knowledge was but as a drop in the ocean to that which he had still to acquire. "A little knowledge puffeth up;" and this is an additional reason for reading deeply and thoroughly any subject which we take up. Insensibly as we discover the vastness of our subjects, our own mental powers sink into insignificance before the infinite mind of God; we are humbled and abashed before Him, and all intellectual pride is humbled in the presence of His infinite wisdom. This is as it ought to be. Let us learn what He gives us the power to learn, and hold ourselves responsible to Him for the use of His gift.

But however good your system of training may be, it will avail little with those you teach unless your *example* is good also. The holiest, wisest theories are worthless unless they bring forth wise and holy deeds; therefore if those under your training do not respond to your teaching as you think they ought to do, look well to yourself, and see whether the fault may not be in yourself. You exhort your pupils to be gentle, tender, patient, with those you have the care of. Are you so yourself? or do you find, on examination of your conduct, that you have got into a sharp, imperious way of speaking to those under you? If so, no wonder there are sharp, angry words heard in the wards. You are put in the position of a teacher, and if by your deeds you instruct your

pupils in this way, one of two results must follow—either they will imitate your example, or they will despise you for preaching what you do not practice. Your influence is lessened, and your authority is weakened, by these your own acts; for when your conduct is not such as to ensure respect, good influence is impossible, and the amount of obedience you receive will depend upon the amount of religious principle possessed by those you train. Then again, the patients are very quick to notice the failings of those at the head of affairs, and are sure to speak of them to the under nurses. These failings are undeniable facts, and though the subordinate nurses, if they are faithful to their superiors, will check all conversation not in praise of them at once, the impression made on the minds of those who see these exhibitions of temper, or other failings, remains the same; whilst in cases where the under nurses are not generous and highminded enough to avoid the indiscretion of speaking evil of those who have perhaps exasperated them by their temper, their injustice, or their imperious manner, cliques are formed against those in authority, the heads of the ward are regarded with distrust and dislike, and gradually a state of disorganization creeps into the ward. Therefore, for the sake of your pupils, as well as for that of your patients, you must strive very earnestly to teach as much by the example of your daily life as by precept; and remember that

the faults of one in a position of authority are always more conspicuous, and probably therefore more harmful to others, than the same faults would be in a person invested with less authority.

Your pupils are so much at your mercy, that you cannot be too careful and consistent in your dealings with them ; and if their religious principles are such as to make them receive any rebukes you may feel it necessary to give them in silence, it behoves you to be very careful *how* you rebuke. We have no notion sometimes of the silent, lasting pain which we give by a sharp rebuke, which we forget perhaps as soon as we have spoken it. With some reserved natures such a manner prevents all openness or confidence, and loses many pleasant friendships ; besides hindering, instead of helping forward, the work of development which God has entrusted to our care.

Let us beware of another thing. If we have been unjust, unnecessarily harsh, or rebuked any one whilst we were in a passion, and so said more than we intended or was right, do not let us be afraid to apologise. Such a voluntary humiliation is good for *us*, and acts as a check upon us, and it can do us no harm with those under us ; in fact it is more likely to increase their respect for us, by showing that we recognize the authority of those rules by which we profess to guide our daily life, and that we acknowledge all breaches of them to be wrong, by deed as well as by precept.

Let us now sum up the requisites for those who have to train others.

1. Good example.
2. Firmness and gentleness of manner.
3. Impartiality.
4. Method.
5. Constant study both of books and of those around you.
6. PRAYER.
7. Humility.

CHAPTER XVI.

Questions for Self-examination.

"If we would judge ourselves, we should not be judged."
1 Cor. xi. 31.

1. WAS I in my ward at the right time?
2. Did I give all the medicines at the times and in the quantities prescribed, and did I carry out all the doctors' orders thoroughly? or was I careless, forgetful, or wilfully disobedient to their instructions?
3. Did I give thorough care and attention to cases which have lost their interest from a professional point of view?
4. Have I been impartial towards all my patients? or have I allowed my personal likes and dislikes to influence my conduct towards them?
5. Have I given out the diets impartially? or have I given a patient I liked what of right belonged to one I did not like?
6. Have I wasted either food or medicine, or used them for other purposes than those for which they were entrusted to me?
7. Have I been gentle and patient with all? or

have I felt that my impatience was excused by that of those I had to deal with?

8. Have I been dictatorial and overbearing in my manner to those patients who gave me trouble?

9. Have I allowed my patients to use improper language in my hearing without checking it?

10. Have I directly or indirectly encouraged profanity, indecency, or gossip in my ward?

11. Have I tried by precept and example to encourage a thoroughly Christian tone in my ward?

12. Have I tried to lead my patients who have done wrong to repentance? Have I given them opportunities of speaking individually to the chaplain? or have I asked him to speak to them?

13. Have I made it as easy as possible for my patients to communicate, and to attend other services in the chapel? and have I encouraged them to do so by advice and example?

14. Have I prayed for *all* my patients, and especially for those who, either from their bodily or their spiritual wants, needed especial intercession?

15. Have I given way to feelings of pride or conceit, because my cases have done well?

16. Or because my ward is in good order?

17. Or because the doctors were pleased with me?

18. Have I been reverent and modest in the treatment of the bodies of patients?

19. Have I been perfectly modest and proper

in my conduct towards my patients, and especially in the way I ministered to their needs?

20. Have I talked unnecessarily about any of those matters which every nurse must know, but which she should never speak about except when the welfare of her patients or her pupils require it, and then as little as possible?

21. Have I encouraged or permitted any familiarity in manner or conversation with my patients, especially the men?

22. Have I talked disrespectfully of the doctors, the superintendents, the nurses, or the chaplain, to the patients, or to others?

23. Have I been guilty of breach of confidence, by talking about the spiritual or temporal concerns of my patients, when I knew or suspected that what was told me was meant for my own ears alone?

24. Have I tried to prejudice a doctor, superintendent, or nurse, against a patient whom I did not like?

A COLLECTION OF PRAYERS,¹

THAT MAY BE USED BY A NURSE ON VARIOUS OCCASIONS.

“Pray without ceasing.”—1 THESS. v. 17.

I.

Prayers for all who are *Sick*.

O GOD, the Father of lights, from Whom cometh down every good and perfect gift, mercifully look upon the frailty and infirmity of Thy servants in this Hospital, and grant them such health of body as Thou knowest to be needful for them; that both in their souls and bodies they may evermore serve Thee with all their strength and might; through Jesus Christ our Lord. Amen.

II.

O Lord, look down from heaven! behold, visit, and relieve this Thy servant who is sick; look upon *him* with the eyes of Thy mercy, give *him*

¹ A large number of these prayers are copied from *The Intercessory Manual*, by the permission of the Rev. R. M. BENSON.

confidence and sure trust in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. Amen.

III.

O Lord, I beseech Thee to refresh the soul of Thy servant [] visited with sickness; that by the due acceptance of this chastisement it may know the health of Thy peace, and the joy of Thy salvation; through Jesus Christ our Lord. Amen.

IV.

For Sanctification and Amendment of Life.

Hear us, Almighty and most merciful God and Saviour; extend Thy accustomed goodness to this Thy servant, who is faint with sickness. Sanctify, we beseech Thee, this Thy Fatherly correction to *him*, that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; that if it shall be Thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in Thy fear, and to Thy glory; or else give *him* grace so to take Thy visitation, that after this painful life is ended *he* may dwell with Thee in life everlasting; through Jesus Christ our Lord. Amen.

V.

For Recovery.

O Lord, forasmuch as it is an easy thing with

Thee to give life to the dead, restore, we pray Thee, to the sick their former health ; and grant that they who seek the healing of Thy heavenly mercy may also obtain the remedies necessary for the body ; through Jesus Christ our Lord. Amen.

VI.

For Patience and Recovery.

Almighty, everlasting God, Maker of mankind, Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive ; we beseech Thee to have mercy upon this Thy servant visited with Thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be Thy gracious will) ; and whensoever *his* soul shall depart from the body, it may be without spot presented unto Thee ; through Jesus Christ our Lord. Amen.

VII.

For a Sick Child.

O Almighty God and most merciful Father, to Whom alone belong the issues of life and death ; look down from heaven, we humbly beseech Thee, with the eyes of Thy mercy, upon this child now lying upon the bed of sickness ; visit *him*, O Lord, with Thy salvation, deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercy's sake. That if it shall be Thy pleasure to prolong *his* days here on earth, *he* may

live to Thee, and be an instrument of Thy glory, by serving Thee faithfully and doing good in *his* generation ; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies' sake, in the same Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

VIII.

For the Blind.

O God, Who has sent Thy Son to be the true Light of the world, grant that they who cannot see the things of the world may be the more fully enlightened and comforted by His inward guidance. Cheer them in their blindness with Thy heavenly manifestations ; show Thyself to such as know Thee not ; and grant that they may thankfully accept the loss of earthly sight as the means ordained by Thee for bringing their hearts to the contemplation of their own misery, and of Thy holiness ; quicken those who know Thee by faith to a deeper intuition of Thy purity, that, beholding Thee with increasing love, they may become the more conformed to Thine image, until they behold Thee as Thou art, and awake to the full revelation of Thy glory ; through the same Jesus Christ our Lord. Amen.

IX.

**For One whose Illness has been Occasioned by
Works of Duty.**

Look favourably, O Lord, we beseech Thee, upon Thy servant [], and mercifully grant that, as the health of *his* body has been impaired by that which Thy good Providence has called him to do, so *his* spiritual being may be perfected in faith and patience by Thy present discipline of suffering; and that in seclusion from labour, as long as it is Thy good pleasure so to appoint, *he* may enjoy the closer communion with Thee, Whom *he* loved to serve, and longs to behold; through Jesus Christ our Lord. Amen.

X.

**For One whose Illness has been the Result of
Past Sin.**

We beseech Thee, Almighty God, that, as the goodness of Thy long-suffering calls us to repentance, so Thou wouldest give grace to Thy *servants* now visited by Thy chastisements, enabling them to profit by this merciful dispensation with sincere contrition and self-abasement for all the errors of their former life. Open their eyes to the contemplation of Thy justice which they have offended. Fill their hearts with a devout acknowledgment of Thy mercy, whereon they can alone rely. Strengthen their resolutions, that they may break off all past

habits of evil, and, judging themselves with sincerity, and humble submission to Thy decree, may escape the terrible sentence of the last day, and may praise Thee for calling them from the ways of sin; through Jesus Christ our Saviour. Amen.

XI.

For those who have Wakeful Nights.

Shed forth the light of Thy countenance, O Lord, we beseech Thee, upon those who cannot find rest in the season of darkness [especially . . .]; calm them by the gracious influence of Thy Holy Spirit, and surround them with the ministration of Thy holy Angels; keep their minds from all harassing thoughts and temptations of evil, and suggest to them such truths as shall be most fitted for their necessity; keep their bodies from restlessness, and grant that they may learn, in patient waiting for the day of Thy revelation, to rejoice with Thy saints while the night of their earthly life remains, that they may exult in Thy glory when all who have persevered shall enter into Thy rest, to dwell in Thy light for ever; through Jesus Christ our Lord. Amen.

XII.

For Chronic Sufferers.

We beseech Thee, most merciful God and Father, that as Thou givest Thy servant lengthened suffering, so Thou wilt give *him* faith and patience in

the acceptance of Thy will to offer *himself* up without reserve to Thee, that *he* may be purged from all the remains of *his* natural self, and may be accepted of Thee; through the merits of Thy Son our Saviour Jesus Christ. Amen.

XIII.

For those in Prolonged Illness.

O God, Who dost most mercifully accept the offering of our weakness, give Thy servant grace to abide in communion with Thee, that the lengthened season of sickness which hinders *his* work in the world may train *him* for the contemplation of Thy glory in the life of the blessed; through Jesus Christ our Saviour. Amen.

XIV.

For Hysterical Patients.

O Lord, have mercy upon Thy servants []; take away from them all diseased imagination and undue excitement, that their bodies being restored to the fitting tranquillity, they may be enabled to exercise all their faculties to the glory of Thy holy Name; through Jesus Christ our Lord. Amen.

XV.

For those who are Hardened under Suffering.

O God, Who of Thine infinite long-suffering dost call us to repentance, have mercy upon []; open *his* eyes to *his* danger, ere it be too late; open

his ears to Thy call ; open *his* heart to Thy love. O merciful Lord, Who in very mercy dost chasten, spare *him* yet awhile until *he* acknowledge Thy chastisement ; soften *his* heart, that *he* may no longer resist ; deliver *him* from the darts of Satan, from the blindness of the natural understanding, from the perverseness of the natural will. Grant *him* so to feel *his* helplessness in Thy hands, and the love wherewith Thou in Thine infinite power hast guarded *him* hitherto, that *he* may give *himself* up as an acceptable offering to Thee, and may love Thee as alone worthy to be loved ; through Jesus Christ Thy Son our Lord. Amen.

XVI.

For the Desponding.

Comfort, we beseech Thee, most gracious God, all who are cast down and faint of heart amidst the sorrows and difficulties of the world [especially] ; and grant that, by the mercy of Thy Holy Spirit, they may be enabled to go on their way rejoicing, and give Thee continued thanks for Thy sustaining Providence ; through Jesus Christ our Saviour. Amen.

XVII.

For Conformity to the Divine Will.

O God, have mercy upon Thy suffering servant []. Give *him* such grace that *he* may not repine by reason of the weakness of the flesh, but rather, rejoicing in Thy most holy will, what-

ever it be, may persevere in faithful submission, however long Thou shalt be pleased to afflict *him*. Grant that in the surrender of *his* own will *he* may find the blessedness of a life really devoted to Thee; and being sanctified by the acceptance of Thy will as the law of *his* life, may attain to the perfect exercise of Thine indwelling grace, and to the fruition of Thy blessedness, in the unity of the Holy Ghost, through the merits and mediation of Thy Son Jesus Christ our Lord. Amen.

XVIII.

For Persons Recovering from Sickness.

O God, the giver of health, we praise Thee for Thy mercy which Thou hast shown in restoring Thy servant to some measure of health. Enable *him* to use for Thy glory those faculties *which* Thou hast given *him*, that the removal of *his* bodily strength may not cause *his* desires to rest on earthly objects, but rather incline *him*, by the remembrance of *his* great danger, to live as one separated from the world, so that *he* may set about all *his* actions with a more steadfast endeavour to be found in the end acceptable unto Thee; through Jesus Christ. Amen.

XIX.

For One about to Undergo an Operation.

Grant, O Lord, we beseech Thee, that Thy servant [] may be strengthened to bear the

pain of the approaching operation with entire reliance upon Thy grace and love, so that the suffering of the body, being sanctified by union with the pain which Thy dear Son bore for us upon the cross, may be instrumental towards the obtaining of Thy manifold gifts, for the perfection of his soul in the energy of the divine life; through the same Thy Son Jesus Christ our Lord. Amen.

XX.

For the Operating Surgeon.

Father, I entreat, of Thine infinite mercy, to give Thy servant [] skill to operate successfully, to Thy honour and glory, and to the great benefit of []; for the sake of Jesus Christ our Lord. Amen.

XXI.

For all Doctors.

O Almighty God, do Thou of Thy great mercy bless the labours of Thy servants, the physicians and surgeons of this hospital, and grant them good success in their ministry to Thy afflicted people. Help them to remember that in Thy hands are the issues of life and death, and to seek Thy blessing upon all their undertakings; and do Thou of Thine infinite mercy give them grace and wisdom to deal faithfully, as in Thy sight, with those Thou hast committed to their care; through Jesus Christ our Lord. Amen.

XXII.

For the Same, especially for Students.

We humbly beseech Thee, O Father, that Thou wouldest vouchsafe to purge the hearts of those whom Thou hast called to minister to Thee among the sick and suffering from all unholy thoughts, and words, and deeds. Give them grace to keep a strict watch over themselves in the many temptations to which they are exposed. Help them to remember that their talents are given them to be used for Thy honour and glory, and for the good of Thy suffering people; so that by Thy grace their profession may be a means of drawing them nearer unto Thee, and that thus they may at last obtain an entrance into that land where there shall be no more sin nor sorrow, neither any more pain. Hear us, most merciful Father, we humbly beseech Thee, for the sake of Thy Son Jesus Christ our Lord. Amen.

XXIII.

For a Sick Person,

WHEN THERE APPEARETH SMALL HOPE OF RECOVERY.

(From the Order for the Visitation of the Sick.)

O Father of mercies, and God of all comfort, our only help in time of need; we fly unto Thee for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we

beseech Thee, so much the more continually with Thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in Thy Son Jesus Christ; that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with Thee; and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his* soul may be received into Thine everlasting kingdom, through the merits and mediation of Jesus Christ, Thine only Son, our Lord and Saviour. Amen.

XXIV.

For the Dying.

(From the Office for the Visitation of the Sick.)

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of [], Thy servant, our dear *brother* [or *sister*] into Thy hands, as into the hands of a faithful Creator and most merciful Saviour, most humbly beseeching Thee that it may be found precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate

Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting; through the merits of Jesus Christ, Thine only Son our Lord. Amen.

XXV.

For the Dying.

Abide with [], O our Lord and Master, forasmuch as the day of *his* life shortens, and death draws nearer. Even as the night of death comes near, so much the more do Thou abide with *him*. Abide with *him*, and take *him* to abide with Thee, where night shall be no more; where we shall need neither sun, nor moon, nor any light; for Thou Thyself shalt be our everlasting light, and our God our glory. O my God, hasten to accomplish the days of our mourning, that we may abide with Thee for ever. Amen.

XXVI.

For the Dying.

O Almighty and everlasting God, the Preserver

of souls, Who dost chasten those whom Thou lovest, and correctest every son whom Thou receivest: We implore Thee to receive the soul of Thy servant, []. May it be presented without spot of sin before Thee by Thy holy angels, and be admitted to the fellowship of Thy saints and elect; so that no defilement of the flesh may hurt it, but Thy pity and compassion may absolve it from all its offences; through Jesus Christ our Lord. Amen.

XXVII.

A Prayer that may be used by a Nurse when she is laying out the Dead.

O Eternal Lord God, in whose hands are the souls of the just, and under whose loving care and protection the anguish of death cannot reach them, take from my soul all inordinate love of the things of this life, that I may be ready to rise up and meet Thy call whenever it shall please Thee to summon me. Teach me to die daily to all earthly desires and longings. Grant me ever to have my soul in my hands; and O do Thou receive it into Thy hands, whence no power of the evil one can ever wrest it. Help me so to benefit by the life and death of Thy dear Son Jesus Christ, that in the hour of my death I may be received into His pierced hands, and borne by them to the repose of His glory, Who with Thee and the Holy Ghost liveth and reigneth one God, world without end. Amen.

XXVIII.

For the Relatives of a Person lately Deceased.

O gracious Father, enable these Thy servants to bow before Thee in humble submission to Thy divine appointment. Draw them, we pray Thee, unto Thyself, that while they mourn the loss of *him* they have so much loved, they may obtain consolation in the fuller knowledge of that love of Thine which at the first provided for them so great an earthly blessing, and is effectual to supply the place of every gift which Thou in Thy wisdom dost remove. And grant them, when this life of trial is ended, to find with *him* who has been taken from them, a merciful judgment in the last day, and a joyful entrance into Thy glory ; through the merits of Jesus Christ our Lord. Amen.

XXIX.

For the Chaplain.

Grant, O Lord, that all who minister in Thy name, and especially the Chaplain of this Hospital, may be enabled so to dispense the mysteries of Thy peace and truth that by their ministrations many may be built up in our most holy faith, and perfected in a loving obedience. Make them true pastors of Thy sheep, and fill them with righteousness and true holiness, that by their faith and piety they may overcome the wicked one, and save the Lord's flock from the danger of his assaults. Give them the grace of Thy Holy Spirit,

that they may be enabled to deal lovingly and faithfully with the souls committed to their charge, especially those in this Hospital; and give us and our patients gentle and teachable hearts, to receive their instructions and admonition with due obedience and respect, that we and they may grow together in the knowledge and performance of Thy holy will, to Thy honour and glory; through Jesus Christ our Lord. Amen.

XXX.

For the Nurses.

Bless, O Lord, we beseech Thee, all those who are devoted to serve Thee in works of charity, especially those who as nurses in our hospitals are occupied in attending upon the sick, the poor, and the ignorant, accept their labours, and grant that, while they sympathize with others in their necessity and sorrow, they may bring them to share in the joy of the divine life wherein they live, and may with them attain to that fulness of spiritual perfection which they desire; through Jesus Christ our Lord. Amen.

Litany of a Happy Death.

Which may be used by a nurse when she is performing the last offices for the dead, or as a preparation for death when her life is endangered in the exercise of her profession.

Lord Jesus, God of goodness, fountain of mercy,
I stand before Thee with a humbled and contrite

¹ From *The Golden Gate*, abbreviated.

heart; to Thee I commend my last hour, and all that awaits me after it. Amen.

When my feet, benumbed with death, shall warn me that my course is well nigh run,

Merciful Jesus, have pity upon me.

When my imagination, disturbed with gloomy phantoms, shall fill my heart with woe, and my soul, terrified at the sight of my iniquities and the fear of Thy justice, shall wrestle with the powers of darkness, striving to cast me headlong into the pit of despair,

Merciful Jesus, have pity upon me.

When relatives and friends stand weeping around me, and shed tears at my approaching dissolution, and invoke Thee in my behalf,

Merciful Jesus, have pity upon me.

When all my senses shall fail, and the world has vanished from my sight, and when in the anguish of my last agony, and in the sorrows of death, I groan,

Merciful Jesus, have pity upon me.

Last of all, when my soul shall stand alone before Thee, and for the first time see the immortal brightness of Thy majesty, and behold at one glance all the sins of my life, O cast it not away from Thy presence, but vouchsafe to receive it into the loving bosom of Thy tender mercy, there for ever to sing Thy praises, world without end. Amen.

O God, Who hast doomed all men to die, but hast concealed from all the hour of their death,

grant that I may pass my days in the practice of holiness and justice, and that I may quit this world in the peace of a good conscience, and in the arms of Thy love; through Jesus Christ our Lord. Amen.

O Saviour of the world, Who by Thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

The Almighty Lord, Who is a most strong tower to all them that put their trust in Him, to Whom all things in heaven and in earth, and under the earth, do bow and obey, be now and evermore our defence, and make us know and feel that there is none other name under heaven given to men, in Whom and through Whom we may receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

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